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Jehova-jireh.
Genes. 22. 14.

I will praise thee, O Lord, with my whole heart, and wil shew forth all thy marvellous works. Psal. 9. 1.

GOD *In the Mount.*

Or *Englands Remembrancer.*

Being a *Panegyrick Piramides*, erected to the *everlasting* high *honour* of *Englands God*, In the most gratefull *commemoration* of *al* the miraculous *Parliamentarie Mercies* wherein *God* hath been admirably *seen* in the *Mount* of *Deliverance*, in the extreme *depth* of *Englands* designed *Destruction* in her *years* of *jubile*,

1641. and 1642.

By the unworthie admirer of them,

JOHN VICARS.

Commit thy cause to God which doth great things and unsearchable, marvellous things without number. Job 5. 8, 9

Deut. 33. 29

Happie art thou, *O Israel*, who is like unto *thee*, O *People*, saved by the *Lord*! the *sheild* of thy *help*, and who is the *sword* of thine *excellencie*; And *thine enemies* shall be found *lyers* unto thee, and thou shalt tread on *their high places*.

Psal. 111. 2, 3, 4.

The *works* of the *Lord* are *great*, sought-out of *all them* that have *pleasure therin*. His *works* are *honourable* and *glorious*, and his *righteousnesse* endureth *for ever*. He hath made his *wondrous works* to be *remembred*; the *Lord* is *gracious* and *full* of *compassion*.

LONDON:
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TO
THE
ETERNALL,
ALMIGHTY, AND
MOST GLORIOUS,
WONDER-WORKING,
INCOMPREHENSIBLE
AND INDIVISIBLE-
TRINITIE-
IN UNITIE;

JEHOVAH-
JIREH. GOD-
IN THE MOVNT:

J.V. HIS MOST-
UNWORTHIE
AND SINFULL
SERVANT DOTH
DEDICATE AND
CONSECRATE
(BY CHRIST JESUS
HIS ONLY MERITS AND
MEDIATION) HIM-SELF
AND THESE HIS POOR LABOVRS,
TO HIS EVERLASTING PRAISE AND GLORY.



To
The
Right
Honourable,
thrice Noble and
illustrious Senatours
of the House of Peers in Parliament.

To
Our
Trulie
Honourable
and most renowned
Patriots; the House
of Commons, in Parliament.

RIght Noble Lords ◆◆◆◆◆ and Englands Commons rare,
(For, whom the Lord hath joyn'd, ◆◆ disjoyn who dare?)
Your humble Servant, * Most humblie, this
Vowed ——— Votarie, Pyramides -- erected,
Hath to Heav'ns-Honour Hopefull, by your just
And your —--- Memorie power to be protected
From sturdiest Stormes which ◆◆◆◆ Mischiefs mightiest blast
May dare on ◆◆◆ It or your ◆◆◆◆◆◆◆◆ blest actions cast,
By foule -—— aspersions, * Even, happy Halcyon daies,
Causeless — Calumnies, Which, God, -- by you,
To rob - both us and you Begins -- to -—-- bring
Of our fair —— prize, To b'essed Britains view.
Whose eyes and heart (late) ◆◆◆ full of frights and ◆◆◆ tears
Your untyr'd ◆◆◆◆◆ Prudence, ◆◆◆◆◆ Providence re-cheats
Courage -- great Patriots * Go —— on, like *Davids*
God is on your —— side Worthies, -— valiantly,
Whiles you do to —- his To curb - — and crush
Gospel — — close abide. Truths - foes - malignity.
Go ◆◆ on, I say, ◆◆◆◆◆◆◆ like ◆◆◆◆◆◆◆ *Nehemiah's* brave,
Like ◆◆◆ *Ezra's* ◆◆◆ ◆ and ◆◆◆ *Zorobabels* most ◆◆◆◆ grave
To work ——— a pure, * Yea, — most renowned
A perfect — Reformation, To — — — Posteritie,
As men most —- famous As Faiths fast — friends
In your —— generation. And — props of Veritie.
As wise ◆◆◆ Repairers ◆◆◆◆ of those ◆◆◆◆ Breaches great,
Which did both ◆◆◆◆ Church and State ◆◆ so sorely threat.
Go ◆◆◆◆ on, ◆◆◆ though you ◆◆◆◆◆ great obstacles endure;
Sol shines most ◆◆◆◆◆◆◆◆ clear, though clouds It (oft) obscure:
Heav'n ◆◆ crown your ◆◆ Counsels ◆ (still) ◆◆ with good successe,
And you and yours ◆◆◆◆◆◆◆◆ for all your ◆◆◆◆◆◆ labours blesse.

So — — ever — — prayeth
Your most humbly — — devoted,
John Vicars.

TO THE RIGHT VVORSHIPFVLL HIS MOST HIGHLY *honoured* good *friends* Sir NICHOLAS CRISP, *Knight*, and to his truly *vertuous* and *religious Conſort*, the Ladie CRISP, *I.V.*

pray all *encreaſe* of *gracious honour*, here, and *celeſtiall glorie*, hereafter.

THis *preſent Hiſtory* (much *honoured* Sir, and moſt *courteous* Madam) entituled, *God on the Mount*, or *Englands Remembrancer*, being a *Subject* full of *Gratitude* for Gods great and gracious *favours* to our Engliſh *Church* and *State*; gave me *fair* and *fit occaſion*, juſtly and *ingenuouſly* to pay a *part* of *that tribute* of *Thankfulneſſe*, which I muſt and do acknowledge *moſt due* to your good *Worſhip* from *me* as for *former favours* and free friendly *candor* and *courteſie* toward me: So eſpecially for *that laſt*, not *leaſt encouragement* of my poor *Talent*, in ſome meaſure improved to *the glorie* of God and good of my *Chriſtian Bretbren*, In my Hiſtorie of the Popiſh Powder-Plot. Eſpecially when I *juſtly* conſi-

dered

dered *that* of St. *Augustine*, *Non est dignus Dandis, qui non est gratus pro Datis.* He is *unworthie* of *future favours*, who is not *Thankfull* for *former kindnesses* Accept therefore (*most worthie* Sir, and *most courteous* Madame, I humbly pray you, *this* much obliged *tender* of my *bounden Gratitude*, as the best *Barthol'mew-faring* which my poor *abilitie* was able to *present* to your good *Worships*. In *humble confidance* whereof, beseeching our good God to be evermore a *Sun* and *Shield* to you *Both*, and to all your fairly flourishing *Olive-Branches*, I most obligedly rest,

Your good Worships in his *Prayers*, his *Best*, to be ever commanded,

JOHN VICARS.

GOD IN THE MOVNT,
OR,
ENGLANDS
REMEMBRANCER.

THE omnipotent and omniprudent great God of heaven and earth, having by his *unsearchable wisdom, unresistible power*, and most pure and *inculpable righteousnesse*, from all eternitie both fore-seen and pre-ordained the wayes and means of manifesting and declaring to the world his *two* especiall and most glorious attributes of *Mercie* and *Justice*; *Mercie* on his *elect* and choice vessels of honour, and *justice* on the *forsaken* vessels of wrath, those devoted vassals of the devill, and both these in that admirable *Master-piece* of his workmanship of the world, *Man*. Who, as the Prophet *David* saies of himself, was fearfully and wonderfully made: And, for this end and purpose having put this excellent creature, *Man*, into a most pure and perfectly holy condition, placing him in *Eden* or *Paradise*, a place of most wonderfull delight, and admirable varietie of sense-affecting contentments; and having also given him an absolute power to have persisted and continued in that holy and blessed estate. *Satan*, that subtill and accursed *Serpent*, and that arch-enemie of *mans* holinesse and happinesse, being by *self-pride* and arro-

Gods 2. royall Prerogatives or attributes, Mercie and Iustice.

Mans happinesse.

Satans fall, for pride.

 gancie

gancie thrust out of heaven, and thrown headlong into hell, and so to abide to all eternitie, in an unrecoverable cursed estate of damnation; Hereupon being become Gods enemie, extremely envied that holy and happie condition of Gods (then) darling, *Mankind*, and therefore, to bring his malignant spight to the issue he aymed at, fals a *belying* of *God* to *man*, tempts and at last deludes man, makes him fall into his sin, *pride* and *disobedience*, thus, prevails in his project, and thereby made *man*, unhappie man as miserable as himself, by being, for sin, *deprived* and divested of his former fair robes of beautie and holinesse, and *depraved* and poysoned in his whole *soul* and *body* with sin and uncleanesse, and thus in himself a forlorn creature, perpetually liable to Gods wrath, and so consequently to eternall damnation. But, now, God out of his infinite *wisdom* and *mercie found out a ransome* and *mighty Redeemer* for *man* (even so many as he had predestinated to salvation) *the Lord Jesus Christ*, the second person in Trinity. In whom, and by whom, even this *promised seed* of the deceived *woman*, the Lord resolved to repay and revenge *Satans* malice and mischief to *man*; promising, that though *Satan* by *mans* fall had bruised the *womans* heel; yet her *seed* the *Lord Jesus Christ* should (by a *strange way*) break his *head*, even by his death be Satans death and destruction. And hereupon the Lord God denounced an everlasting *combate* and irreconcilible *enmity* between *these two* and their *off-spring* to the end of the world, namely, *Christ* and the rest of the *holy-seed* of the *woman*, even all the succeeding *Saints* & *chosen-children* of God in Christ: And, the *Devil* and his *angels*, even all the desperate *profane-ones* and craftie *hypocrites* of the world, who should from time to time, in *all ages*, most maliciously harbor in their hearts a *natural antipathie* against the godly to hate and despise them, and therewith also take pleasure and delight in plotting and practising all mischief and villanie toward them, though (God in his wisdom and mercy having so graciously ordered it) alwayes, for the most part, with *ill-successe* to themselves in the issue: God, who is most faithfull and able to perform, having promised to be with his Church, in a way of protection and preservation, even to the end of the world. Now thus you have briefly seen the *combate* decreed

Satan tempts man.

Mans fall.

Iob 33. 24. Luk 1. 69.

Mans restauration, by the promised-Seed.

A combate denounced twixt the womans seed and the Serpents-seed.

Matt. 28. 20.

creed, and the *combatants* also to maintain the *warfare*: whereby the Church of God is put into a truly militant condition, and daily constrained to exercise its spirituall *Militia* (as the wicked do their *Malitia* against them) and to be alwaits armed, not onely with the whole armour of God, spoken of by the Apostle *Ephes.* 6. but also with worldly weapons and humane power and prudence to defend themselves and offend their enemies as God shall enable them. But if you ask me, now, the cause of their quarrell, the reason and ground of the grudge and clandestine hatred which the wicked of the world bear to the holy and humble Saints and servants of the Lord? Truly, the answer is easie and at hand, yea the Apostle hath made it for me, who by way of argumentation asks himself the very same question, touching *Cain* and *Abel*. Wherefore did *Cain*, who was of that *wicked-one* (the devill) kill his godly brother *Abel*? Because (saies he) his own works were evill, and his brothers righteous. *Religion*, innocent-religion and *true Holinesse* is the great *eye-sore* to the ungodly, and therefore (as the said Apostle in the same place, *ver.* 13.) marvell not that the world hates them.

The cause of the Combate.

1 Ioh. 3. 12.

True religion.

This, then, I say, is the *main-ground* of the quarrell betwixt these *two combatants*; which hot combustion and contention, as it hath been fiercely followed in all ages past, from the beginning of the world, and will be so till the end thereof: So, it was never more mischievously manifested to be so, than in these our dayes, I mean, for at least, these two or three hundred yeers last past, to this present time; and that, in all the parts of Europe, especially by the *Papists* or *Romish Catholiques*, as they call themselves against the *Hugonets*, in France, *Lutherans* and *Calvenists* in Germanie, and *Protestants* in England, Scotland, and Ireland; and in brief, by the *Romish Antichrist*, against the *Reformed-Christian* in all parts. And the implacable rage of this arch-adversarie of the Lord Jesus Christ hath far transcended all the malice and mischief of all former ages cruelties, both of the old *Assyrians* and *Philistines* to the *ancient Israelites*, or the last ten persecuting *heathen-Emperours* to the *Primitive-Christians*. But, as in all those former ages, the more *Satan*, by his impious *agents* and wicked *instruments*, hath with inveterate vexations and extremest persecutions *mangled* and *maligned*

The prosecution of the Combate.

In France, Germanie, England, Scotland, &c.

The ill-successe of the malignant Combatants.

the people of God: So, the more propitiously God hath preserved and encreased them, like innumerable *Phenixes* rising and reviving out of their dead ashes, fully confirming that old adagie, *The blood of the Saints is the seed of the Church*. This truth, in both its branches hath been also most copiously confirmed in these our more modern times, and chiefly (I may well say) in this our Kingdom of England, among all the Nations of Europe (Germany onely and Ireland excepted at this time for *cruelties* but not for *preservations*) which hath tasted the *bitter-drafts* of Romes wrath in a deep measure; and yet the more this *Antichristian enemie* hath raged against *Christ* and his *faithfull servants*, against the Gospel and its true professors, the lesse he hath prevailed; and the more they have encreased to the *glory* of God, and the *terrour* and *amazement* of the wicked of the world; Their divellish and desperate aymes having been deceived in the issue (as was toucht before) and God having faithfully performed his good word and promise to his Church and children *to be with them, and for them, to the end of the world*; And though he suffers them (oft-times) to be closely and strictly hem'd in on all sides with great *straits* and *distresses*, yet their *greatest necessities have ever proved Gods fairest and fittest opportunities to be seen in the Mount for their deliverance*; even then (I say) when the enemie thought to have swallowed them up quick, without all *humane hope* of redemption and redresse, then, yea even then, hath our good God alwayes (for the most part) plucked the *prey* out of their devouring *jaws*, broke the *cheeks* and *teeth* of the ungodly, and *rescued* and *recovered* his *darling* (the *Church*) from the *Lyons-den*, their destinied destruction. Which is the *main scope* and *drift* of our *intentions*, at this time, and in this *Treatise*, even to make clear to the eyes and understanding of all the world that will not wilfully blind them, and obstinately shut them up from beholding the evident sun-shine of the truth, in the subsequent and most luculent demonstrations thereof, in this Kingdom of England after a speciall manner, which God hath graciously made the very *Land-mark* of all his *rich mercies*, to the everlasting glory of his great Name, and free grace unto us, a most sinfull and undeserving Nation, as we have been, and that in the midst of such means and miracles of mercies which he hath conferred on us, and wrought

The blood of the Saints is the seed of the Church.

Matth. 28. 20.

Psal. 34. 19. Mans necessity is Gods opportunitie.

Psal. 35. 17.

England the Land-mark of Gods mercies.

wrought for us, above all our neighbour Nations round about us.

Now, herein, my purpoſe is (omitting many *former mercies* to our Land of high concernment, and moſt worthy of everlaſting and indelible thankfull remembrance, as the ſhaking off of the *Antichriſtian ſhackles* and *yoke* of *Poperie*, begun in the dayes of King *Henry* the eighth and his moſt bleſſed Son, King *Edward* the ſixth, but eſpecially in the happie halcyon-dayes of Queen *Elizabeths* reign, of ever moſt bleſſed memorie; Since whoſe moſt bleſſed dayes and times we have enjoyed the *Goſpel of peace*, and *peace of the Goſpel*, almoſt theſe hundred yeers (and now are not onely *Proteſtants*, but moſt bleſſedly begin to be *reformed Proteſtants*) notwithſtanding the many moſt *nefarious* and *treacherous plots*, againſt her ſacred perſon, happily defeated; the falſly ſo termed, *Invincible Spaniſh Armado*, in 1588. and the moſt exorbitant and hell-hatch't *Powder-plot*, by thoſe Romiſh traytors, *Garnet* a grand-Jeſuite and his twelve impious apoſtles, in the yeer, 1605, by heavens vigilant eye of providence timely prevented, together with many *private* and *pernicious* conjurations or conſpiracies, not ſo much by *force* as by *fraud* clandeſtinely machinated, and by Gods mercie fruitleſly attempted; enough to fill up voluminous Treatiſes, and *infinitely* to *magnifie* Gods endleſſe *praiſes*) all which, I ſay, here, to omit, my purpoſe and main intention is, as I fore promiſed (by the bleſſed aſſiſtance of Gods gracious Spirit) to manifeſt and declare to all (who vouchſafe the *patient* and *impartiall peruſall* hereof) all the *memorable* and *wonder-ſtriking Parliamentary mercies* effected for and afforded unto this our Engliſh Nation, (mauger the malice of Hell and Rome, *Papiſts* and profane *Atheiſts*, *Satans* active and able *agents*) with in the ſpace of leſſe than two yeers laſt paſt, 1641, and 1642.

The Pope began to be puſht-down by, King *Hen. 8.* King *Edw. 6.* Queen *Elizabeth.*

Spaniſh-Armado. 1588.

Powder-plot by Papiſts, 1605.

The main occaſion of this Treatiſe.

Parliamentarie-Mercies.

And for the better and more exact ſetting forth of the moſt illuſtrious *luſtre* and glorious *beautie* of theſe incomparable *parliamentarie-pledges* of Gods undoubted love and free favour toward us, my intention is, firſt, to ſhew my Reader, the *cloudy-Mountain* of *Straits*, into which, the Lord had in his wiſdom and juſtice brought us, or rather ſuffered us to be *drawn* and *driven* into for our ſins and tranſgreſſions; and then the ſweet and *ſerene-Mountain of Mercies*, wherein God was moſt glori-

The Mount of Straits.

The Mount of Mercies.

onely seen (of his meer mercie) for our most *timely* and *happie deliverance*. I mean, I say, to let the godly Reader see the deep *distresse* and *danger* whereinto we were plunged by the *nefarious* and *multifarious* plots and projects of *Jesuiticall-Priests* and *perfidious Prelates* (for I may most justly couple and link them together, like *Simeon* and *Levi*, brothers in iniquitie) of these our *late* and *worst* times, and other most disloyall *atheisticall-agents* in these desperate designes, all of them faithlesse *factors* for the *See of Rome*, all of them complotting and contriving to reduce us to the accursed Romish religion, yea all of them combining and confederating to work and weave our three famous and flourishing Kingdoms, England, Scotland and Irelands fatall and finall ruine and downfall. This being done, I shall endeavour, by Gods assistance, most punctually to promulgate and most exactly to record, to posterity, those even myriades of remarkable mercies conferred on us to strange amazement and deep admiration of all truly pious and faithfull Christians. That thus, contraries being set together in an exact Antithesis or opposition, they may both appear the more apparently to the eyes and understanding of ingenuous and judicious beholders; that thus, I say, the dangers being seriously considered and worthily weighed, the mercies may the more gloriously break forth, like the Suns glorious rayes and heart-cheering bright beams, after a thick and black cloudie storm and heart-damping tempest, and that thus, I say, the godly Reader ruminating and recollecting *Both* in his sad and serious re-cogitations, may justly and ingenuously acknowledge, that, *God was in the Mount*, for our Deliverance.

Iesuiticall-Priests and pontifick Prelates like *Simeon* and *Levi*.

Contraria juxta se posita, magis illucescunt. Dangers and Deliverances opposed shew the more gloriously.

Now, herein, for my better and more methodicall proceeding in this renowned Storie, I have resolved to make our most famous and renowned Parliamentarie-Worthies *first Remonstrance*, (wherein all our Kingdoms heavie pressures and oppressions are summarily and succinctly even to the life delineated) my most worthily imitable copie and pattern to write by: but in these I intend to be as concise and brief, as conveniently may be, because my chief ayme and resolution is to hasten to the copious and comfortable narration and description of our Parliamentarie-Mercies and Deliverances, to the everlasting glorie and precious praise of our great and good God,

The first Parliamentarie-Remonstrance.

God, and that, at the rare and faire ſight and cordiall contemplation of them, the godly Reader may break out, in an extaſie of holy and heavenly joy and ſay, with holy *David*, Truly, God is good to his Engliſh Iſrael, and to all therein, of an upright heart. Pſal. 73. 1.

Wherefore, now, to pretermit all further ambages and circumlocutions, and to addreſſe my ſelf ſeriouſly to the matter intended, I ſhall firſt (with my moſt worthie-Maſters) briefly declare the root and growth of their miſchievous deſignes, and the rice of our dangerous eſtate thereby. Secondly, the maturity and ripeneſſe to which the malignant partie had hatcht and cheriſht it, before the beginning of this Parliament. Thirdly, the efficacious means uſed for the eradicating and rooting up of this evill weed ſo rank-grown in the garden of the Kingdom; both by the Kings royall aſſiſtance and Heavens bleſſing on the Parliaments great wiſdom, induſtrie and providence. Fourthly, the bold affronts and audacious obſtructions and oppoſitions to interrupt and check the Parliaments fair and faithfull progreſſe and proceedings therein all along. Fifthly and laſtly, the counter-checking means uſed to annihilate and make void thoſe obſtacles and impediments which ſo retarded the fair *fabrick* and comely *ſtructure* of a happie *reformation* of thoſe ſuperfluous and rank-grown evils, and of redintegrating and re-eſtabliſhing the ancient honour and ſecurity of this Crown and Nation, even by a *Parliamentarie-power*, the *onely remedie* left (*under God*) to prop-up the tottering State, to force away our over-flowing fears, and to heal the mortall wounds and ſores of our diſtreſſed Land.

1. The root and growth of this their plot.
2. The ripeneſſe of it.
3. The means of curing it.
4. The boyling obſtructions againſt the cure.
5. The counter-checking of thoſe obſtacles.

Now the *root* and *rice* of all the *plot* was found to be a *pernicious woven-knot of malignant active ſpirits combining and confederating together for the ſupplanting and utter ſubverting of the fundamentall Laws and principles of government*, on which the religion and government of the Kingdom were firmly eſtabliſht: And thoſe *actors* and *promoters* were firſt and principally, *Jeſuited-Papiſts* whoſe teeth had long watered for and whoſe eager appetites had long hungred after the ſubverſion of our Religion. Secondly, *perfidious* and *rotten-hearted Prelates* and *Arminian-pontificians*, who mightily (and maliciouſly) cheriſhing formality, or conformity and ſuperſtition, greedily alſo gaped after

The root and rice of the plot was,
The Complotters.
1. Jeſuited-Papiſts.
2. Prelates and Pontificians.

after a change in Religion, or at the leaſt, the outragious ſupporting of their *Eccleſiaſticall-tyrannie* and *uſurpation*. Thirdly, profane, irreligious, and even *atheiſticall Courtiers, and Councellours of State*, who for their own private and beggarly ends had engaged themſelves (as being, doubtleſſe, *mercenarie penſioners*) to forrein Princes, to the prejudice of their own naturall King and the State at home. And, as you have ſeen the *agents* were potent and politick: So, the *common principles* by which they moulded and managed their craftie counſels and impious *actions* were as *pragmaticall* as *prejudiciall*. As, firſt, to work and win the King to ſtand ſtifly to his *Royall-prerogative*, and the people for the maintenance of their *Priviledges* and *Liberties*, that thus they might have the *advantage* by ſiding with the *King* againſt the *Subject*, and ſo to be counted his *faſteſt friends* and *truſtie ſervants*, and thereby engroſſe to *themſelves* and their *factious confederates* all places of greateſt *truſt* and *power* in the Kingdom; that ſo they might the more ſafely *fiſh in troubled waters*. Secondly, to *ſuppreſſe* and *ſtifle* the ſacred *puritie* and *power of religion*, and to *curb* and *keep-under* all of all degrees that were beſt affected to it, in *profeſſion* and *practiſe*, theſe being *ſore pearls in their eyes*, and the greateſt *impediments* to that change which their *voracious* and eager *appetites* extremely *longed* and *laboured* to introduce among us. Thirdly, to *countenance* and *encourage* their own faſt faction, and on all *colourable occaſions*, to *diſgrace*, *vilifie*, and *diſhearten* all the oppoſite partie. Fourthly and laſtly, by *ſlanders* and *falſe imputations* to work the King to an *utter-diſlike* of *Parliaments*, and putting him on *unjuſt* and *forcible* wayes of ſupply, yet masking them with *fair pretences* of great and juſt *advantage* to his Majeſtie, though indeed they brought *more loſſe* than *gain* to him, and *great diſtreſſe* and *diſtractions* to the whole Kingdom.

2. Profane and irreligious Courtiers.

Their Principles to work by.

1. To ſet the King & people at jarres about Prerogatives and Liberties.

2. To ſuppreſſe the power and purity of Religion.

3. To countenance all their own, and to diſgrace all the oppoſite party.

4. To cauſe the King to diſaffect Parliaments.

And thus have you ſummarily ſeen the *Baſis* or *foundation* of their building; now be pleaſed with as much brevitie as may be, to behold what a *fair fabrick* and *ſtately ſtructure* they *raiſed* and *erected* on it. And here by the way, take notice of this diffuſive *cementing-materiall*, or *bracing-piece* conglutinating or holding faſt the *body* of the *whole* enſuing *frame*; namely, that in all the compacted and conioyned ligaments of this *ominous-architecture*, the *Jeſuites* craftie counſell, and as *wicked* as *wittie*

Note this wel.

wilineſſe

williesse was instead of a prime *architector* or *Master Builder* of the whole *edifice*; and had they not all been (by Gods overpow'ring providence) timely prevented, these *Jesuiticall-Artificers* would undoubtedly have *over-builded* the *Prelaticall-Labourers*, and instead of a new, have pul'd down an old-house on the heads of all the rest of those as credulous, as accursed *co-operating Carpinters* or *work-men* with them, in this their *Babell* of *confusion*.

And, now, in the first yeer of the Kings reign, *their work* began to be *revived*, and hotly to be set upon again. For, it is here to be considered that in the *last yeer* of King *James* his reign it had been somewhat *dampt* and *quasht*, both by the *breach* with *Spain*, that yeer, as also by his Majesties marriage with *France*, whose people were not so contrary unto, nor so hotly active against the good of Religion, and prosperitie of this Kingdom as those of Spain; and beside, the *Papists* in England being more zealously addicted and affected (for matter of Religion) to *Spain*, than *France*; yet still they retained a resolution to *weaken* the *Protestant-partie* in all parts and places of Europe, yea, even in *France*, thereby to make way for an intended change at home.

Primo regis Caroli, opus fervescere cæpit. This plot was first machinated in King *Iames* his dayes.

The first effect and evidence of which their *recoverie* of *strength* was the dissolution of the *first Parliament at Oxford*, after two Subsidies granted, but no grievances removed. After which, many other bitter effects of this *bad beginning followed*, or rather *flowed* and *gushed-out* apace; as namely, the losse of *Rochel Fleet*, yea of *Rochel it self* (a lamentable evill to the *French-Protestants*) by the unhappie help of our ships. The *diversion* of a most facile and hopefull war from the *West-Indies* to a most expensive and successelesse attempt on *Cales*; rather to make us *weary* of warre than *prosperous* in it. The *precipitate breach* of *peace* with France. A *peace* concluded with Spain, *without consent of a Parliament*, contrary to promise made by King *James* to both Houses, whereby the *Palatine cause was shamefully deserted* by us. The Kingdom soon charged with *billetted Souldiers*, together with the concomitant project of *Germane-horses* to enforce men by fear to all arbitrarie taxations. *The dissolution* of a *second Parliament*, in the second yeer of his Majesties reign, after a declarative intention of granting

The first Parliament at Oxford dissolved.

Sad effects of the dissolution of that first Parliament.

Rochel lost.

West-Indie voyage diverted.

Cales attempted.

Peace with Spain without Parliaments consent.

The Palsgraves cause deserted.

Billetted-Souldiers over the Kingdom.

German-horse.

A second Parliament dissolved.

Sad events on the breach of this Parliament also.

ing five Subsidies. Violent exacting the said summe, or a sum equivalent to it, by a *Commission of Loan*. Divers worthy *gentlemen imprisoned* for refusing to pay it. *Great summes* of money *extorted* from subjects by *Privie-Seals* and *Excise*. The most hopefull *Petition of Right* blasted in the blossome of it. A *third Parliament* called, and as quickly *broken*, and therein *Parliamentarie priviledges violated*, by after *ill-usage* of some *of the best and worthiest Members* thereof, who were clapt up in *close-imprisonment*, denied all ordinarie and extraordinarie comforts of this life, and preservation of health, no not so much as their wives permitted to come unto them, yea deprived of spirituall consolation for their soul's, not suffering them to go to Gods House for enjoyment of publike Ordinances, or godly Ministers to come to them, but kept them still in this oppressive condition, not admitting them to be bailed according to Law. And this crueltie might have been perpetuall to them and others, had not another Parliament been necessitated to relieve and release them. Upon the dissolution of those Parliaments, O what *scandalous and opprobrious Declarations* were published to *asperse* and *besmear* their *proceedings*, and some of their *worthiest Members*, unjustly to make them odious; and the better to colour their exorbitant violence exercised on them, *Proclamations* set out to those effects, thereby also extremely disheartning the Subjects, yea and forbidding them once so much as to speak of any no Parliaments, this being in the fourth yeer of the Kings reign. Then, injustice, violence and heavie oppressions, without all limits or moderation, brake out upon the people, like unresistible floods gushing out of a broken-down Dam or stoppage with huge inundations, checking, yea even choaking all our freedomes, and fast fettering our free-born hearts with manacles and chains of most intolerable taxations. Witnesse, the mighty summs of money gotten by that plot of *Knighthood*, under a fair *colour of Law*, but, indeed, a meer *violation of justice*. *Tonnage* also and *poundage* received without any pretext or colour of Law. The *book of Rates* inhanced to an high proportion. A new and unheard of (yet most heavie) taxation over the whole Kingdom, by *Ship-money*; Both these under a colour of guarding the Seas, by which there was charged on the Subject neer upon 700000. li. some yeers,

A third Parliament dissolved.

By which cruell usage Sir *John Elliot* a most worthy Member of the House and pious patriot, died then in prison.

More bad issues on the breach of the third Parliament.

Parliaments & Parliament Members mightily vilified and disgraced.

Quarto Caroli

Knight-hood money.

Tonnage and Poundage.

Book of Rates.

Ship-money.

yeers, and yet, Merchants constantly left naked to the violent robberies of *Turkish-pirates*, to the great losse of many fair Ships and much goods, and imprisonment of their bodies in most miserable bonds of *Turkish-slaverie*. The *enlargement of Forrests*, contrary to *Magna Charta*. The exaction of *Coat and Conduct-money*. The forcible taking away of the *Traind-band Arms*. The desperate designe of *Gunpowder engrossed* into their hands, and kept from the Subject in the *Tower of London*, and not to be had thence, but at excessive rates and prices. The destruction of the *Forrest of Dean*, that famous *timber-Magazine* or *Store-house* of the whole Kingdom, sold to Papists. The canker-eating *Monopolies* of *Sope, Salt, Wine, Leather, Sea-cole*, and almost all things in the Kingdom of most necessarie and common use. *Restraint* of Subjects *liberties* in their *habitations* and *trades*, and other just interests; together with many other intolerable burthens which poore *Issachars* shoulders were not able to bear, but grievously to groan under (and which for brevities sake I desire to passe over, as not being my main intention to insist on, but to hasten to our most *happie deliverance* from them) for refusall of which fore-said heavie pressures, O what great numbers of his Majesties loyall Subjects have been vext with *long and languishing suits*, some *fined* and *confined* to *prisons*, to the losse of health in many, of life in some; some having their *houses broke-open*, and their *goods seized on*, some interrupted in their Sea-voyages, and their *ships taken* in an hostile manner by Projectors, as by a *common enemie*. The Court of *Star-Chamber* having chiefly fomented and encreased these & such like most extravagant censures & most unjust suits, both for the *improvement* of *devouring Monopolies*, and of divers other causes wherein hath been none or very small offences, yea sometimes for meer pretences and surmises without any proofs, yet punisht as severely as foulest *malefactors*, yea and that, in matters of Religion and spirituall cases of conscience, for which the good Subject hath been grievously oppressed by *Fines, Imprisonments, stigmatizings, mutilations, whippings, pillories, gaggs, confinements, banishments*, yea and that into *perpetuall close-imprisonments* in the most desolate *remote* (and as they hoped and intended *remotissime*) *parts* of the Kingdom, and that also, in such *rough* and *rigid* manner, as

Forrests enlarged.
Coat & Conduct-money.
Traind-bands Arms taken away.
Gun-powder engrossed.
The Forrest of *Dean*.
Many Moth-eating Monopolies.
Restraint of habitations & trading.

Corporall vexations and punishments inflicted on many good Subjects.

Star-Chamber Court a main fomenter of Suits and Censures.

Oppressions for Religion and Cases of Conscience.

Library of the
UNION THEOLOGICAL SEMINARY
New York

No leſſe than tranſcendent barbarous cruelty.

hath not onely deprived them of the ſocietie of *neer* and *dear friends*, exerciſe of their *profeſſions*, comfort of *books*, uſe of *paper* or *ink*, but even violating that *neereſt-union* which God hath eſtabliſht twixt *men* and their *wives* by forced and conſtrained ſeparation. Judges alſo put out of their places for *refuſing* to do *ought* againſt their *oaths* and *conſciences*, others ſo *over-awed*, that they durſt not do their duties. Lawyers *checkt* for *faithfulneſſe* to their *Clients*, and *threatned*, yea *puniſhed* for honeſtly following *lawfull ſuits*. The Privie Councill alſo a *mightie maintainer* and *proſecuter* of *illegall-ſuits* againſt the Subject. The Court of *Honour*, *Chancery*, *Exchequer-Chamber*, Court of *Wards*, and almoſt all other *Engliſh-Courts* have been exceeding grievous in their *exceſſive iuriſdictions*. *Titles* of *Honour*, places of *Judicature*, *Sericant-ſhips* at *Law*, and other *offices* of *truſt* have been *ſold* for great *ſummes* of *money*; and they that buy muſt needs ſell. And thereby alſo occaſion hath been given too frequently, of *briberie*, *extortion*, and *partiality*, it being, indeed, ſeldome ſeen that *places ill-gotten* ſhould be *well-uſed*. Theſe and ſuch like *Land-devouring enormities*, have been countenanced and practiſed in our long languiſhing Common-wealth.

The Privie Councill Table, a great favourer of theſe illegalities.

Selling of juſtice, and places of judicature.

Preluſpranks in the Church.

And if we look into the courſe and cariage of things in the *Church* alſo, O how many *impieties* and *irregularities* have we, there, long beheld *abounding* and *ſurrounding* us, to the high *diſhonour* of God, and *diſgrace* of true Religion! The Biſhops and the reſt of the Pontifician or *rotten-hearted* Clergie and Arminian-faction, under a pretence (forſooth) of *peace*, *uniformitie* and *conformitie* have like ſo many ſilly *Ceſars* triumphed in the *chariots* of their *Spirituall Courts*, by their *ſuſpenſions*, *Excommunications*, *Deprivations*, and *Degradations* of divers painfull, learned and pious Paſtors of our Church, and in the *vexatious* and *grievous grinding oppreſſions* of great numbers of his Majeſties good Subjects. In which caſes, the *high Commiſſion-Courts* pragmaticall pranks have been unſufferable; the *ſharpneſſe* and *ſeverity* whereof grew to ſuch an *unlimited monſtrous growth*, *heighth*, and *ſtrength*, as was not much unlike, and very little inferiour to the *Romiſh* or *Spaniſh-Inquiſition*, yea and in many caſes, by the Archbiſhops *ſuper-ſuperlative power* it was made much heavier, it being (as often as they pleaſed) *aſſiſted*

Suſpenſions & excommunications.

The high-Commiſſion-Court, little inferiour to the Spaniſh-Inquiſition.

assisted and *strengthened* both by the *furious* power and authoritie of the *Star-Chamber* and *Councill-Table*, when the *wrath* and *rage* of their *own-Courts* could not reach as high as their hatred extended to the *utter wracking* and *worrying* of the *innocent* and *holy lambes* of Christ, whom indeed the world was not worthie of. This they did both in *Cities* and *countreys*, extremely *vexing* and *perplexing* those of the meaner sort, *Tradesmen* and *Artificers* even to the *deep impoverishing* of many thousands of them, and so *afflicting* and *troubling* others with *threats* and *expensive suits*, that great numbers, to avoid these *miseries* and mischievous *molestations* departed out of the Kingdom, *some* into *Holland*, *some* into *New-England* and other *desert* and *uninhabited parts* of *America*, thereby exposing *themselves*, their *wives*, *children* and *estates* to the great *danger* of *windes* and *waves* by *Sea*, and many other inevitable *hazards* by *Land*. Those onely were held *fittest* for *preferments*, at home, and obtained them soonest who were most *officious* and *sedulous* to *promote* and *propagate idolatrie*, *superstition*, *innovations* and *profanenesse*, and were most *violent* and *virulent* sons of *Belial* in *railing* against and *reviling* godlinesse and honestie.

In Citie and Countrey men and women forced to flie into forrein parts.

Into Holland and New-England.

Who they were which got most preferments.

Now, all this while, also, the most *publike* and *solemn sermons* at *Court* before the King, were nothing else, for the most part, but either to *advance* the Kings *prerogative* above Laws, and to *beat-down* the *Subiects* just *propriety* in their *estate* and *goods*, or full of such like *frothie kind* of *invectives*, the onely way (in those dayes) to get *fat morsels*, rich benefices, and Ecclesiasticall preferments (the *onely-prey* they sought after) And thus also labouring (as the *second* main *part* of their play) to make *those men* odious to the King and State, who conscientiously sought to maintain *Religion*, *Laws* and *liberties* of the Kingdom; and *such men* were sure (still) to be wrung and wrested out of their livings, if *Ministers*; And out of the Commission of peace, if of the *gentrie*, and all other places of imployment and power in the government of the Common wealth. Yea and *those few* godly and religious Noble *personages*, which were of the *privy-Councill*, though Councellors in *name*, yet not in *power* or *authority*, onely used at the Councill-board to execute and countenance, not to debate and deliberate on their State resolutions; nay, so far from being *employed* in any place of trust and

Court sermons what, and to what end.

Godly Ministers thrust from their livings.

The faction now grown to its heighth.

power that they were utterly *neglected, discountenanced,* and on all occasions *injured* and *oppressed* by the rest of the *contrarie faction*; which now was grown to that *heighth* and *entirenesse* of *power*, that now they began to think on the complete *catastrophe* and consummating of the whole work, to their hearts desire, which stood on these *three parts* or *pillars* of *confusion.*

Three parts of now perfecting the whole plot.

1. 2. 3.

First, that the *Government* must be *arbitrarie*, set free from all limits of Law, both concerning persons and estates. Secondly, that there must be an *union* and *conformitie* between *Papists* and *Protestants*, both in *doctrine, discipline* and *ceremonies*, onely it must not (*yet*) be called or counted *Poperie*. Thirdly, *Puritans* (under which name all that were zealous for the Laws and Liberties of the Kingdom, and for the maintenance of Religion, in the power of it, were included) must be either *rooted out* of the Realm, by *force*, or *driven away* by *fear*: And thus now at last we have the full dimensions, every way, of this pestilent and most pernicious plot.

And could they possibly have *digged deeper?* or in humane apprehension and contrivement have *founded it firmlier?* Whatsoever worldly *wit* and *wealth* could do, whatsoever *carnall craft, power* and *policie* could effect was wholly for them with full and *copious concurrence*, they now seemed to carry all irresistibly before them. And now *nothing* was wanting *fully* to *finish* the work, no *stone* unturned, no *Remora* to be removed, save *onely one*; In which, God gave them the lie to their teeth, according to that of the Pſalmiſt: *Surely, men of low degree are vanity, and men of high degree are a lie, and both to be laid in the ballance, they are altogether lighter than vanity it self.* Such *vanity*, yea such *lying-vanity* these *great-ones* in their supercilious *high-built hopes* and *bigg-swoln timpanie* of ambition, pride and perfidie, began to be now rendered by the *wisdome* and *mercie* of our good God. This *one rub*, I say, now to be remov'd, proved the *main break-neck of their whole designe*, and makes way for *mine also*, which is, to let you and all the world see most cleerly how *heaven* made these *impious plotters* fall by their own *folly* and *madnesse*, by their own *craft crost* all their *secret counsels* and *confederacies*, and made their own invented *mischief* work out their own *miseries*. According to that of the sweet Singer of Israel, most pertinent to this purpose. *Behold he travelled*

Pſal. 62. 9.

Malus consilium consulteri pessimum.

Pſal. 7. 14, 15, 16.

velled with iniquity, hath conceived miſchief, and brought forth falſe-hood. He made a pit, and delved it, and is fallen into the ditch, which he made for others, his miſchief ſhall return upon his own head, and his violent dealing ſhall fall upon his own pate; Whiles Gods *dear Saints* of England and Scotland *eſcaped as birds out of the ſnare of thoſe Fowlers*, and by Gods free grace and rich mercie found full and fair deliverance. Which, I ſay, is the *main ſcope* and *principall aym* of this our *preſent hiſtory*. For now, as they verily beleeved, they had made England their *abſolute-aſſe* to bear all their *back*, yea, *ſoul-breaking burthens*: So that they thought it moſt fit, now, in the laſt place, to reduce Scotland to ſuch *Romiſh-harmonie* and *conformitie* to embrace thoſe *Popiſh ſuperſtitions* and *innovations* as might make them apt to joyn with England in that *great change* which they intended; for, as for Ireland, they were ſure enough to prevail there at their pleaſure, as tis too well known to us all, and to themſelves alſo by their late *bloody experience*, which had been much more, had not God croſt *their plot* (there) alſo, and enabled us to help them.

How they began to put their threefold plot, aforeſaid, into full execution.

Scotland attempted.

Whereupon our *Church-Canons* and a *new-minted Liturgie* (not the very ſame which is uſed with us in England, which, with our veſtures, geſtures, and *ſuperſtitious ſervice-ceremonies*, had been abundantly enough to have vext them; but with moſt peſtilent *Popiſh-additionals* and unſufferable *new inventions* of the *Arch-prelate* of Canterbury, or ſome of his *Romiſh-factors* framing, put in, *over* and *above ours*, to make them ſtarke mad, (as it were) muſt be ſent unto them, and moſt violently obtruded on them; *Both* which, they inſtantly and ſtiffly oppoſed, eſpecially when they conſidered and called to mind thoſe three rare gentlemen (as ſome imminent Scots have acknowledged) who had been ſo lately and barbarouſly abuſed on *pillories* in England (but the 30th. of June before; and this attempt on them, was in Auguſt immediately following) for *oppoſing* and *writing againſt* thoſe and ſuch like *Romiſh ſopperies*; their *women* in Scotland being the *firſt* and *forwardeſt* ſtoutly to reſiſt ſuch an uncouth and ſtrange *impoſition* on them. Where, by the way, let me deſire the godly Reader not to paſſe over *this* remarkable *paſſage* ſleightly, as a triviall thing. For, though this *child of hope* was, now, but in the *embrio* and *unpoliſht conception*, and as yet had no ſtrength at all to bring forth a *perfect birth*

A new Liturgie and Canons put upon them.

But rejected.

Dux femina facti. Virg. in his Æn.

birth of *deliverance* to them or us in the eye of the world; yet let us remember what a notable caution the Prophet gives us. *Despise not the day of small things. For, they shall rejoyce, and shall see the plumet in the hand of Zerubbabel, with those* * *seven eyes of the Lord which run to and fro through the whole earth.* Now the women having thus begun to oppose this *new English-Romish Pope* an Archbishop of Scotland appointed (as they called it) to read and publish it in his fine linen Ephod, and other Popish-Pontificalibus, were seconded by the *men*, between whom was a huge hubbub made in the *Church* at the bringing in of the *new Liturgie* or *Service-book*, which they, I say, thus utterly rejected and cast out from amongst them; and upon *this first* and *small rising*, like the *cloud* (at first) no broader than a *hand*, it quickly grew so *bigge* that the *whole Land* was over-spread with it, the *Kingdom* in generall being highly incensed also against it did utterly refuse to admit it among them. Whereupon, *foule calumnies* and *scoffs* were cast upon them in England, yea a *Proclamation* read in all Churches, calling and counting them *Rebels* and *Traytors* for thus resisting *our Prelats* most injurious *impositions* on them; and an *Armie* was speedily raised at the *Prelates instigation* to enforce them by fierce *compulsion* to *obedience*, and to take *that yoke* on their necks; for the advancing of which said *armie*, our *Prelates* with the *rotten-hearted Clergie* and *Papists* were most free and forward with liberall contributions.

Zach. 4. 10.

* Cap 3. 9.

A great disturbance in the Church.

1 Kin. 18. 44.

All Scotland opposeth it.

They are proclaimed Rebels in all Churches in England.

An armie raised against them.

The noble and valiant *Scots* were thereupon constrained *to do the like*, in their own just defence. But, when *both Armies* were met, and ready for a bloody encounter, *God who hath the hearts of Kings in his hands*, by the honest and wholesome counsell of his *Nobility*, so wrought on the heart of our King, that (maugre all the *progging malice* of the *malignant-partie*, then, about him) a fair and friendly *Pacification* was speedily agreed on, and the King returned to London with much honour to himself and sweet content to *all*, but *those* that wisht to have *ruinated all*. And now, tell me, did not God (here) begin to be seen in the *Mount* for our *deliverance*, in thus at the very *first on-set* of their devillish designe *stopping* the intended *current* of *Christian-bloodshed*. And as the holy Prophet *David* sweetly, *The Lord bringeth the counsell of the wicked to nought, and makes their*

The Scots do the like.

The first Pacification.

God in the Mount.

Psal. 33. 10, 11, 12.

their devices of none effect. But the counsels of the Lord stand fast for ever, and the thoughts of his heart to all generations. Blessed therefore is the Nation whose God is the Lord, and the people whom he hath chosen for his inheritance.

This unexpected *reconciliation* was, I say, most welcome and acceptable to *all* the *Kingdom* except the *malignant partie*, who like *envious elves* gnashed their teeth, and with malice gnawed rancorously on their own hearts, and therefore began again to spit yet more *envie* and *spight* out of their mischievous mouthes against the *Scots* and *this happie peace*; especially *William Laud* the Arch-Prelate of Canterbury, and the *Earl of Straford*, the two monstrous heads of their faithlesse faction, who I say, began again mightily to maligne and bitterly to *inveigh* against the *peace*, and to *aggravate* matters and *exasperate* the *Kings wrath* against the proceedings of those *Peers* that promoved it, making his Majesty believe that it was a very *dishonorable peace*, and *disgracefull* to the *Kingdom*, insomuch that the King forthwith prepared again for war with them. And such was their *confidence* or rather *immarbled impudence*, that having (by all means fore-mentioned) *corrupted* and *distempered* (at least as they thought) the *whole frame* and *government* of the *Kingdom*, they now also hoped to corrupt that *fountain* which was the *onely means* (under God) to restore all to a *right frame* and *temper* again, a *Parliament*; to which end, they perswaded his Majestie to call one, but not to *seek counsell* of them, but to *draw countenance* and *supplie* from them, and to *engage* the *whole Kingdom* in their wicked *quarrell*, and so to make the *mischief* and *miserie* too, *Nationall*. In which mean time they continued all their unjust *levies of money*, resolving either to make the *Parliament* pliant to their will, and (as the Prophet said of the wicked in his daies) *to establish mischief by a law*; or else to *break it up* again at their *pleasure*, and to shift otherwise, as well as they could by *colourable violence* (as formerly) to go-on to take what might *not be had with consent*. Now the ground alledged for the *justification* of *this war* was this, namely, the *undutifull demands* of the *Scots* in their *Parliament*, which they conceived was cause enough for his Majestie to war against them without *once* hearing their *justification* of those their demands: and so thereupon a *new Armie* was *mustered* and *prepared* against them,

The malignant partie displeased with the Pacification.

Chiefly the Arch-Prelate *Laud*, and the Earl of Straford.

Preparation for war, again.

A Parliament motioned to an ill intent.

Psal. 94. 20.

The Scots prosecuted again.

them, their *ships* were *seized on* in all Ports and parts of *our Kingdom*, and of *Ireland* also, their *Petitions reiected*, and their *Commissioners refused audience*: In summe, the *whole Kingdom* was thus miserably *distracted* and *distempered* with *leavies* of *money*, and *imprisonment* of those who denied to *submit* and *crouch* to those *Leavies*. In which interim, the *Earl of Strafford* posted into Ireland, call'd a *Parliament* there, out of hand quickly caused them to declare against the *Scots*, and to grant *foure Subsidies* toward the warre, yea and to *engage themselves*, their *lives* and *fortunes* for the *prosecution* of it to the utmost of their power, and to give direction for an Armie of 8000. foot, and 1000 horse, to be immediately mustered up, which were all for the most part, Papists.

The Earl of Straford in Ireland cals a Parliament, whereby they deeply engage themselves for this war.

A Prosopopœia to Ireland, as touching this act, and her present state.

O Ireland, Ireland, even this verie deed of thine (above all thy other high provocations of generall prophanenesse, and especially of complascencie with base idolatrous Papists all over thy Kingdom) in thus obliging thy Self in such a most unjust warre against thine honest and harmlesse Brethren of Scotland, hath, I am confidently perswaded, most unhappily plunged thee into that most lamentable plight of blood and miserie which now of late thou hast grievously found and felt to thy unspeakable and unparalell'd sorrow and smart, and hath made thee such a deplorable prey to their most barbarous mawes and bloody teeth of those Popish-rebels, or rather, inhumane Caniballs and unnaturall Vipers, whom thou so lately so lovingly (yet most irrelegiously) didst nourish and cherish, as so many venemous Snakes in thy bosome (And I pray God this be not too frequent a fault among us in England, namely, to embrace in the armes of our foolish love, a Papist as equally as a Protestant) to this thy utter and inevitable destruction, had not the Lord in wonderfull free mercie and favour prevented it in preserving Dublin.

A short, yet sharp check to England also.

The *Earl of Straford* having thus acted *Sinons* part in *Ireland*, to his most wicked hearts content, *triumphing* in his *treacherie*; with more haste than good speed, returned to *England*, where this most subtill *Sinon*, or rather *scelerous Simeon*, and *Laud*, his lewd brother, *Levi*, right *brothers in iniquitie*, together with the rest of that pernicious partie (at our *Parliament* in *England*, which began, April 13th, 1640.) had so prevailed with his *Maiestie*, that the said *Parliament* was most urgently *incited* and *stimulated* to yeeld *supply* toward the maintenance of *this war* with *Scotland*, and that, before there was any *provi-*

The Earl of Straf. returned home.

Simeon and *Levi*.

A fourth Parliament called, April, 13. 1640.

sion

ſion for the relief of thoſe *great preſſures* and *groaning grievances* of the people, as have been fore-mentioned. But, by Gods *over-ſwaying power* and good *providence* (before any ſuch thing could be to the purpoſe debated or reſolved on) *baſe fears* and *jealouſies* preocupating the hearts of the *malignant partie*, they *ſuddenly* and *ſcelerouſly* adviſed the King by all means to *break off this Parliament* alſo, and to return to their *former wayes* of *waſte* and *confuſion*, in which they hoped *their own* evill intentions were moſt like to *proceed* and *proſper*. But here, by the way, take along with thee, good Reader, *this note* or *obſervation* on theſe premiſes, namely, that, had our Parliament afforded the *leaſt ſupply* to that *wicked war*, yea though but *one 6. d.* with their *conſent*, they had made the *quarrell Nationall*, and thereby the plague and puniſhment of ſuch a great ſin, moſt juſtly *Epidemicall*. Take this, then, O *England*, as *no ſmall mercie* from thy gracious God, who thus mercifully freed thee from ſuch a *Land-devouring ſin* and heinous *provocation* as *Ireland* does wofully witneſſe it.

The ſaid 4th Parliament diſſolved.

Mark this, O England for thy comfort.

Reverend Mr. *Caſe* in his 12. Arguments of comfort to England.

Now *that Parliament* thus fruitleſly ended, they again fell to their formor *tyrannicall practiſes* and *ſqueezing courſe* of *enforcing ſupplies* out of the peoples eſtates, by the Kings own *power* and *prerogative*, at his *own will*, and without *their conſent*; yea the *very next day* after the *diſſolution* of that Parliament, ſome *eminent Members* of *both Houſes* had their *Chambers* and *Studies*, yea their *Cabinets* and very *pockets* of their *wearing clothes* ſearched for Letters and writings, *another* of them, not long after *cloſe-impriſoned* for not delivering to them ſome Petitions, which he received by *authority* of that *Houſe* in time of *Parliament*. A falſe and *ſcandalous Declaration* was then publiſhed againſt the *Houſe of Commons* in the *Kings name*, which yet (by Gods mercie) took *no effect* in the *hearts* of the people, but *contrariwiſe* made the *impudencie* of the ſuſpected *authors* of it more odious to them. A *forced loan of money* was then attempted in the *City of London*, to be made a *preſident* (if it prevailed) for the *whole Kingdom*; but ſome *Aldermen* refuſing it, were ſorely *threatned* and *committed* to priſon. About which time there fell out a *mighty* and *tumultuous riſing* of *Apprentiſes* and *young-men* in *Southwark* and *Lambeth ſide*, with clubs and other ſuch weapons, eſpecially at the *Arch-prelates* houſe

May 5. 1640. Violent courſes again exerciſed to get money.

Very ill uſage to ſome eminent Parliament Members.

A ſcandalous Declaration publiſhed.

A forced loan of money urged in the city of London.

Aldermen impriſoned for refuſing it.

The Apprentiſes riſing in Southwark ſide and at Lambeth.

in *Lambeth*, which put him into ſuch a *fright* and *perplexitie*, as made him *hide* his *head* and *flie* from place to place, from *Lambeth* to *Croydon*, and from *Croydon* to convey himſelf to ſome more private and remote *hiding place* for fear of their *fury*; So that we might have ſaid of him as the Prophet *Jeremie* did of *Paſhur* that falſe prophet, (Jer. 20. 3.) *The Lord hath not called thy name Paſhur, but Magor-miſſabib; even fear, and terrour and trembling round about thee.* Which (as 'twas probably beleeved) was the *cauſe* that the farther and more *furious execution* of their *violent courſes* to get money from the Subject was not proſecuted. Now, though *Pharaoh's Magicians* were ſo wiſe and honeſt, that at the ſight of the *duſt* of the *earth* turn'd into *lice*, they cried out it was the *finger of God*: yet this *lofrie Levite* of Canterburies *heart* was as *hard* as *Pharaoh's* himſelf, and would not, with any *remorſe* or *penitencie* of ſpirit, acknowledge the hand of God againſt him, but, (juſt like *Pharaoh*, (I ſay) grew more and more *out-rageous* hereby. For, in all this interim, *he* and the reſt of the *Biſhops* and *Clergie* continued their *Convocation* (though the Parliament was diſſolved) and by a *new-Commiſſion*, turn'd it into a *Provinciall-Synod*, in which they audaciouſly contrived *new Canons* containing many matters contrary to the Kings *prerogative* (which they ſo deceitfully *pretend* to *uphold*) the *fundamentall Laws* of the Realm, *Parliament priviledges*, and *Subiects liberties*, and mainly tending to *dangerous ſedition*, upholding their *uniuſt uſurpations*, and as *impudently* as *impiouſly* juſtifying their *Popiſh innovations*, *idolatries*, and *ſuperſtitious worſhip* of God. Among which their accurſed *Canons* they had forged a *new* and *ſtrange Oath* for the eſtabliſhing of their *Antichriſtian tyrannie*, with a moſt *prodigious* and *monſtrous Et cætera*, in it, thereby to have deeply enſnared and groſly abuſed both *Eccleſiaſticks* and *Laymen*, as they diſtinguiſh them. Which *Oath* for its *craft* and *labyrinthick intricacie*, and no leſſe *helliſh cruelitie* ſo to captivate mens *conſciences*, I have thought fit here to inſert.

Exod. 8. 19.

The Clergie continue their Convocation.

New Canons made.

A new-forged Oath, with a monſtrous &c. in it.

The Oath.

I, A. B. do ſwear, that I approve the doctrine and diſcipline, or government eſtabliſhed in the Church of England, as containing all things neceſſarie to ſalvation; and that I will not endeavour, by my ſelf or any other, directly or indirectly to bring in any Popiſh doctrine,

contrary

contrary to that which is so established: nor will I ever give my consent to alter the government of this Church by Archbishops, Bishops, Deans, Arch-deacons, &c. as it stands now established, and as by right it ought to stand, nor yet ever to subject it to the usurpations and superstition of the See of Rome. And all these things I do plainly and sincerely acknowledge and swear, according to the plain and common sense and understanding of the same words, without any equivocation or mentall evasion or secret reservation whatsoever. And this I do heartily, willingly and truly upon the faith of a Christian. So help me God in Jesus Christ.

Which *Oath, whosoever* refused to take must be most *severely punished* with *suspensions, deprivations*, and *excommunications*, or forced by *other vexations* to flie out of the Land, that so the *Kingdom* being cleared of these *squemish* and *nice-conscienced fellows*, (as they call and count tender conscienc'd men) a *fairer* and *wider way* might be made for the *advancing* of that *grand-designe*, namely, the *Reconciliation* of our *English Church* to the *Church of Rome*. Punishments on those that refused to take it.

Now, here (me thinks) I cannot pretermit to let the Reader *see* and *take notice*, how properly *this plot* of theirs may be paralleld with *that* of *Pharaoh* against the *Israelites* in Egypt, who though kept-under with great and grievous *thraldom* and most heavie *burthens*; yet grew to such a numerous *multitude*, that *Pharaoh*, being afraid of their *number* and *still-increasing strength*, spake *thus* to his Lords and Counsellours. *Come-on, my Lords, let us deal wisely, and endeavour timely to cure this growing Gangrene, let's keep the children of Israel under with vehement vexations, and destroy all their male children in their birth, lest they grow too strong for us, and either forcibly get from us, or joyn in battell with our enemies against us*: But God *crossed* this his *craft* and *crueltie*, and made *this very plot* of theirs the *ground-work* of the *greatest harm* even to their *whole land*, by *Moses preservation*, whom God used as the main instrument of the Egyptians *destruction*. Thus, even thus, I say, it fared with our *Prelates* and *Pontificians*, who, by reason of our *Scottish brethrens* expulsion of *their* pernicious *Prelates* out of *Scotland*, not unjustly fearing that the *English Puritans* would endeavour the like *supplantation* of *their English hierarchie*, by the *Scots* example; *Come*, Exod. 1. 9, 10. Pharaohs speech to his Nobles. Pharaohs policie proved meer follie.

The Arch-Prelate of Canterbury his speech to his Pontificians in the Synod.

therefore (saies the *Archbishop* of *Canterbury* to his *Pontifician crew*) *let us now deal wisely, lest too late we repent it, let us curb the courage of that encreasing Puritanicall-sect* which so hates our *apostolicall-Prelacie*, let us *vex* and *perplex* them with the *heavie* and *hard loads* of *ceremonies, superstitious innovations* and *new-cast Canons* with an &c. *Oath* (right *mudlie-bricks, straw* and *stuble* of Romish Egypt) which, I hope shall prove the very *Quintessence* of all our former *plots* and *projects*, and the *onely way* to *fix* our selves *fast*, and *rivet our selves* so firmly into the *apostolicall chair* of this *Kingdom* (by *swearing* the *Puritans*, both *Clergie* and *Laicks* to our *Ecclesiasticall iurisdiction*) as that no *power* either of *Prince* or *Parliament* shall ever be able to *set us*, *hereafter*, beside the *sadle*. But, see, I pray, how the Lords *overpowring wisdom* and *goodnesse* defeated their so *high-built hopes*, crost this their *deep craft*, and made this *Oath* and *book of Canons* the *ground* of their *greatest overthrow*. So that all that see with the *right-eye* of a true *understanding*, may justly say with *Jethro*, *Moses* father in law. *Now I know that the Lord is greater than all* (*Horses idoll-*) *gods, for, in the* (*very*) *thing wherein they dealt proudly, the Lord was above them.* For, after *this*, their *courage* began to *quail* (for *this present Parliament* was resolved on, shortly after those *Canons* and *Oath* were made) their *projects* prospered not, all their *devises* were on the declining hand, Gods *vindicative indignation* continually prosecuting them to their *shame* and (I hope) to the utter *ruine* of their most insolent and unsufferable *Antichristian tyrannie*, as the sequill shall manifestly make clear, in the *description* of our *deliverances*, whereunto I mainly addresse my *thoughts* and *intention*. Now for the yet more absolute *furthering* of their most *pestiferous projects*, they (in that Synod) laid great *taxations* on the *whole Clergie*, as namely, 6. *Subsidies*, besides a *bountifull contribution* to forward the intended war against *Scotland*, to which, they all (of the *pontifician and scandalous rout* especially) shewed themselves, generally, very *free* and *affectionate*, and which war, *some* of them, in their *mad and hair-braind zeal*, were not asham'd to *stile* and *entitle*, the *Bishops-War*; yea, a solemn *prayer* was composed and enjoyned by the *Bishops*, to be used in all Churches, calling the *Scots Rebels* in it, thus, as much as in them lay, to embrew *both Nations* in blood, and to make the *wrath* and

Exod. 18. 11.

Large taxations laid on the Clergie toward the war.

Bellum Episcopale. Praiers against the Scots as against rebels,

furie

furie between them *irreconcilible*. And here, now, the Reader must be pleased to take notice, that the *Armie* was now going forward for *York*; and therefore we may (here) not unfitly observe (as a first *demonstration* of Gods beginning to *crosse* & *countercheck* their *malevolent machinations*) how the *souldiers*, which were pressed and now passing forward to York, did most *strangely* and *uncontrolably* turn rude-reformers, as they marched through the Countreys, forcibly intruding and getting into *Churches*, and there, *irresistibly*, pulling-down *altar-rails*, turning *altars* into *Communion-Table postures*, making enquirie, in the Towns where they came, how the *Ministers* carried themselves in their *pastorall charges*: if *godly* and *diligent Preachers*, they reverendly and respectively used them; but, if Romes *Minions* (I mean *Arminians*) superstitious lazie *drones*, *rotten-hearted Baals priests*, or covetous *pluralists*, where-ere they came and found *such*, they vexed, derided, and most *contemptuously* used them, utterly disdaining also and refusing to be ordered or commanded by *popish-Leaders*. Now although I do not, I may not *justifie* these their *mis-carriages*, yet, who can denie a *speciall hand* of *divine providence* taking most high displeasure and just offence against our *Prelates* and *Pontificians* former *violent* and *furious practises*, and beginning thus at the very first *on-set* in this their great *designe*, to blast their *bloodie intentions*. And, certainly, if prudent *Deborah did curse Meroz*, *justly*, *and the inhabitants thereof*, *with bitter curses*, *because they went not out to help the Lord against the mightie*: What bitter curses, think we, then shall fall upon those who most *affectionately* afforded *strong aid* to *mightie* and most *malicious Popish enemies*, against the Lord and his dear *saints* and *servants*? *Even so*, *O Lord*, (as she goes on) *let all thine enemies perish*, *but let those that love thee*, *be as the bright and glorious sun when he goeth forth in his resplendent might*. But, to go forward. At this time also the *Popish faction* enjoyed such *exemptions* and *exceptions* against the penall Laws of the Land, as amounted very neer to a full *toleration* of their *religion*; Besides many other *favours* and *Court-encouragements*. They had a *Secretarie of State*, Sir *Francis Windibank*, a powerfull *agent* for the expediting of all the *Papists desires*; a *Popes Nuncio* residing here to *act* and *govern* them according to *Romes* influences, and to mediate for them, with

The Souldiers marching forward to York.

Turn rude-Reformers.

Non omnino laudo, admiror tamen.

Iudg. 5. 23. 31.

The Papists did enjoy almost a full toleration.

Sir *Francis Windibank* their great friend.

A Popes Nuncio.

Great libertie to the Papists.

with the *concurrence* of forrein *Popish Princes*. By this *Nuncio's authority*, the *Papists* of all sorts, *Nobilitie*, *Gentrie* and *Clergie* were convocated after the manner of a *private Parliament*, new Popish *jurisdiction* erected of *Romish Archbishops*, *taxes* leavied, a *new government* of State contrived *independant* to ours; yea *contrarie* to ours both in *interest* and *affection*, secretly corrupting the *ignorant* or *negligent professors* of *our religion*, and *closely combining* and *uniting themselves* against *such* as were *sound professours*, and in *this* posture onely *watching* and *waiting* for an *opportunity* by *force* to destroy those whom by *fear* or *fraud* they were hopelesse to seduce. For the full effecting whereof, they were *strongly* strengthened with all kind of *war-like ammunition*, encouraged by *Popish prayers* weekly *enjoyned* by their *Nuncio*; and such *power* had they then procured *at Court*, that *secretly* a Commission was issued out, intended for some *great Ones* of the *Popish profession* both for *leavying* and *martiall-command* of *Souldiers* according to those *private instructions*. His Majesties *treasure* also was *extremely exhausted* and *consumed*, his *revenews anticipated*, his *Servants* and *Officers* compelled to lend him *great summes* of *money*, *multitudes* tyred with *attendance* on the *Councill-Table* for refusall of *illegall payments*, *prisons* were filled with their *commitments*, and many *Sheriffes* summoned into the *Star-chamber*, and some *imprisoned* for not being *quick enough* in leavying the *Ship-money*, and generally *all* the *people*, over the *whole Kingdom*, languished twixt *grief* and *fear* of the *issue* of these *strong* and *strange snares* and *entanglements*, no *visible signe*, nor *hope* of humane *help* being left us, but in *dolour* and *desperation*.

A Popish private Parliament in England.

Divers notable private contrivements of the Popish partie for the full perfecting of the plot.

See here, by all these particulars if England was not bought and sold to destruction.

England brought into a Mount of Straits.

And was not *England*, now, brought into a *Mount of straits* indeed? Could *hell it self* or the fiercest *fiends* and *furies* therein have hatcht a more *horrid* and *hideous contrivement*, and that under a *colourable pretence* of *law* and *right*, forsooth, and *royall-prerogative*? Were not these like to prove rare *Common-wealthsmen* and *States-men*, who, as the Prophet *David* complains, (and as toucht before) would establish and set up *wickednesse* by a *Law*? Yea, these were truly, *Those many fishers, which the Lord threatens to send against his sinning people to fish them, and many hunters to hunt them.* Yea, I say, those most nefarious *Nimrods*, *those mightie hunters, even most audaciously before the Lord*, who,

Psal. 94. 20. Jer. 16. 16. Gen. 10. 8, 9. *Nimrod* a mighty hunter.

to

to *raise-up* and erect *this their Babel of confusion*, hunted not *beasts*, but the *best of men*, not for *recreation*, but for *rapine* and the *utter ruine* of *true Religion*. Wherefore, now at last, the *Lord* our great *Jehovah*, *whose eyes run to and fro, through-out the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him*; hearing the *groanes* and *crying prayers* of his *poor afflicted people*, to whose *throne of grace* and *mercie* they now made their onely *earnest addresses* and *pressing approaches*; who I say, being *a God hearing prayers, pardoning sins and a present help in greatest straits and distresses, gives them a gracious return, bids them be of good comfort, and fearlesse, yea bids them stand still and see the salvation of the Lord, which he will shew them. For, to me (saith the Lord) belongeth vengeance and recompence; your enemies foot shall slip, in due time, for the day of their calamitie is at hand, and the the things that shall come upon them do make haste. For the Lord will judge his own people, and repent himself for his servants iniuries, when he seeth that their power is gone, and there is none else to help.* I am therefore graciously resolved (saies our God) to make *England a School of mercies, and to set it in the highest form thereof, yea and to make it the captain of the School, and thereby intend to set him one-lesson to get by heart, even a lesson of true gratitude and holy obedience, for the mercies which now I intend to shew and bestow upon it.* Such mercies indeed (good Reader) as thou shalt now see, and (to thy souls *admiration* and comfortable *contemplation*) behold, that had I as many *tongues*, *hands* and *pens*, as I have *hairs* on my *head*, and *exquisite dexteritie* fitly to *manage* and *make use* of them all, they would not suffice to set out the *praises* of our good God for them, being indeed *such mercies*, as *none* but *God himself* could (miraculously) conferr upon us, by such a *mightie* and *admirably strange overture* and *turn of things*, which God now began to work by this Parliament, and *all for the better*, yea *more* and *more admirable mercies* to us within *these two yeers* than hath been bestowed on *others* in *many ages*. Which now by Gods gracious assistance, I shall abundantly make most *clear* and *conspicuous*, to the high *honour* and *glory* of God, and the unspeakable *consolation* and *joy* of his *saints* and *holy ones*.

2 Chron. 16. 9.

Psal. 65. 2. Nehem. 9. 17. Psal. 46. 1. Luk. 8. 48. Exod. 14. 13. Deut. 32. 35, 36.

Admirable comfort in deepest distresse. Mr *Cala.* Fast-Ser.

The introduction to the now subsequent Parliamentarie mercies.

A mightie and strange overture of things for the better.

For, now, behold, the Lord began to *open the eyes* and to *touch the hearts* of our *Nobles*, now at York with the King, and

The Nobility begins to be sensible of our sorrows.

to make them *wearie* of their *too-long silence* and *patience* (if I may so call it) and to lay to heart the *Kingdoms* great *distractions* and deep *distempers*, to be thereupon *impatient* of any longer *delayes*, and very *sensible* of the *dutie* and trust which belongs to them; *some*, therefore, of the *most eminent of them* adventured to petition the King (who being, now, at *York*, had there *advanced his royall Standard*, and gathered thither the *cream* of the *whole Kingdom*) yea and at such a time too, when as *ill Counsellours* were so *powerfull* and *prevalent* with his Majestie, that they had reason to expect more *hazard* to themselves, than *fair* and *facile redresses* of those *palpable* and *publike evils* for which they then interceded. At which time also, of this Kingdoms deadly *burning-fever* or violently *shaking-ague* of intestine *miseries* and *oppressions*, the *Scots* having been long time *restrained* in their *trades*, *impoverished* by *losse* of many of their *ships* and *goods*, bereaved of *all possibilitie* of satisfying his Majestie by any *naked Supplication*, wherein they had been long time *tired*, and *even quite wearied-out*, being as *frequently* as *fruitlesly* denied their desires, and now at last (to *shut-up quite* all *doors* of *hope* from them) an *armie* marching to the *gates* of *their Kingdom* to force them to *slavish subiection* and *obedience*. They, hereupon, resolving to stand on their most just defence, and with their *swords* (since *words* would not prevail) to make their own *passage*, for *audience*, to the King; with a strong *armie* (as their *last remedy*) of *Saints* rather than *Souldiers* entred the Kingdom, and without any *hostile act* or *spoil* in the *countrey*, as they *passed* save onely (being affronted by *some* of the *Kings armie*) to force their passage over the *Tyne* at *Newburn*, neer *Newcastle*, and had a fair *opportunitie* to presse on *further* upon the *Kings armie*, but that *dutie* and *reverence* to his Majestie, and *brotherly love* and true *Christian affection* to our *English Nation* (according to the tenour of a most excellent *Declaration*, printed and dispersed over the *Kingdom*, immediately upon their entring the *Realm*, intituled, *The Scots mind and intention with their Armie*; which gave great satisfaction therein) made them stay there, *piously* and *patiently*, as *loving friends* not *foes*, voluntarily to *wait* and *supplicate* again to his Majestie at York, for *justice* in their *innocent cause* against their *wicked enemies*: Whereby the King had the *better leasure* to entertain *better Counsell*, according to

The Kings royall Standard set up at York.

The Peers do petition the King.

The Scots also were vexed as well as we,

They enter our Kingdom with a strong Armie.

The Scots at New-castle.

The intention of the Scots Army, printed and published in private,

those

thoſe Noble *Peers* Petition alſo, fore-mentioned, wherein the Lord our God *ſo bleſſed him*, that he ſummoned a great *Counſell of Peers*, then at *York*, to meet together with him, on Sept. 24, 1640. The *Scots* hereupon, the *firſt day* of the great *Councill* preſented *another* moſt humble *petition* to his Majeſtie, whereupon a *treatie* was appointed at *Rippon*, in which, things were *ſo wiſely* and *worthily* agitated by the *Commiſſioners* on both ſides, and in all that interim, a ſweet *ceſſation* of *Arms* agreed upon, that at laſt, it was reſolved that the full concluſion of all differences between *us* and the *Scots* ſhould be referred to the *wiſdom* and *care* of a *Parliament* declared to begin, *Novemb* 3ª, then next enſuing, as the ſole means (under heaven) to cure all theſe foreſaid *maladies*, and to *recover* the Kingdom of its *heart ſick diſeaſes* and (*otherwiſe incurable*) *mortall wounds*, and to ſettle the *State* of things (which (otherwiſe) ſeemed *inſuperable*) into a right *frame* and *poſture*. For, as hath been abundantly manifeſted, *all things* were *ſo* out of joynt, the *King* and *whole Kingdom* brought to *ſuch exigents* and *precipitating ſad* and *bad iſſues*, that had not God thus *timouſly ſtruck in*, and thus neceſſitated *this Parliament*, *England* (undoubtedly) had been made, long ere this, a *confuſed Chaos* of *confuſion*, a *gaſtly Golgotha*, and a moſt *foule field* of *Blood*, and poſteritie might have *ſighingly ſobd out* (not *ſung*) of it. Ah, *England*, *England*, once call'd *Albion*, for thy *white rocks*, now too juſtly mayeſt be call'd *Olbion*, for thy *black deformitie* of *deſtruction* and *deſolation*! O *London*, famous *London*, *Englands* (once) glorious *Troynovant*, now become a deſolate *wilderneſſe*, the plowmans *fallow-plains* or vaſt *fields of corn*; or, as the Prophet *Jeremie*, by his *Jeruſalem*, might moſt *properly* have painted *thee* out alſo, as in the 1. of his Lamentations. But, now, behold, thy God is come unto *thee*, is now ſeen, yea, *now*, I ſay, *if ever*, in the *Mount of Mercies* for thy admirable *deliverance* from this moſt profound *abyſs* of *deepeſt danger*, in this *mightie mercie* of the Lord to thee but *new-now* poor *gaſping-England*, in that the *Engliſh* and *Scottiſh-armies* ſhou'd lie ſo neer *each other* in a *martiall manner*, and yet ſeem *Both* to ſhake hands together, ſhould onely *look one another* in the face, and not *embrue* their *hands* in the *blood* of each other, but *ſit ſtill*, reſt together in *peace*, and at length *part* (as they did) like *good friends*.

The King entertains good counſell, at York. Sept. 24. 1640.

A treatie at Rippon.

A ceſſation of Armes agreed.

A fifth Parliament called, & to begin, Novem 3. 1640.

Rudis indigeſtaque moles.

Seges ubi Troja fuit.

God in the Mount.

O who can forbear, but in a *tranſcendent rapture of ioy* and *gratitude*, break-out, with holy *David*, and ſay, or rather *cheerfully ſing*; *Aſcribe unto the Lord worſhip and honour, aſcribe unto the Lord the glory of his name. Sing unto God ye Kingdoms of the earth, O ſing praiſes unto our God. Who maketh wars to ceaſe unto the end of the earth, Who breaks the bowe, and cuts the ſpear in ſunder, and burns the chariots in the fire. Who daily loadeth us with his benefits, and is the onely God of our ſalvation. Who infatuates the wiſdom of the wiſe and prudent, and makes the counſels of Princes to come to nought.* But, now, to proceed where I left; A *Parliament* was (I ſay) appointed to begin, *Novem. the third*, a *Parliament* ſaid I? (ſtrange word) what? a *Parliament?* why, who durſt (once) be ſo bold, as onely to *whiſper his deſires* of a *Parliament?* who (once) durſt *mutter* much leſſe *utter-out* ſuch a word, *A Parliament in England, again?* Yet, thus it was, yea and thus *timely too*, yea and *ſuch a Parliament too*, as *this Kingdom* never ſaw *the like*, for *length* and *ſtrength* of *goodneſſe*, for *Church* and *State*; to Gods *due glorie* and *everlaſting praiſe* be it ſpoken. Certainly (then) if ever, now was our God *glorioufly ſeen in the Mount of Mercies for Englands greateſt good and hoped happineſſe.*

Pſal. 68. 34. 32. Pſal. 46. 9. Pſal. 68. 19. Iob 5. 13. Pſal. 94. 11. Iſa. 29. 14. A Parliament.

But now ſee again (as I premiſed at the beginning) the *ſerpentine-ſeed*, *Satans agents*, muſt be ſtill *working* and *plotting* againſt all the *ſpringing hopes* and *budding comforts* of Gods people, if it were poſſible to *blaſt* them in the *bloſſomes*. For, now, ſince they ſaw to their *ſecret ſorrow*, a *Parliament* muſt needs be, & *this omen* alſo unavoidable, all their *crafty pates* were *contriving* and *caſting about* how to *ſtifle* this *conception* of *comfort* in the very *wombe*. For, the *malignant partie* ſpying well that they could not (as I ſaid) *put off* the *Parliament*, they therefore *cunningly* and *cloſely* endeavour by their *Courtly agents* to have *ſuch Members* of it choſen in every *Corporation*, *City*, and *Shire* as might onely advance their miſchievous *Machinations* and *baſe deſignes* in *Parliament*. They, therefore, procure the *Kings* and *Queens Letters* to *Counties* and *Shieres*, get both *Earls*, *Lords*, *Knights* and *Gentlemen* to *ride* in perſon and *rove* up and down to all *parts* and *places* of the *Kingdom* to make *parties* for them in *choice* of *ſuch* as *they* ſhould *nominate*. Yet, ſee again, on the *other ſide* how the Lord *counter-plotted* and *infatuated* all their *craft*, *care*, and *induſtrie* therein; for, notwithſtanding

A plot to ſpoil the Parliament.

The Kings & Queens letters.

Earls, Lords, Knights and Gentlemen ride up and down to help them.

ſtanding all their *coſt* and *coyl*, all their *running* and *riding*, God, I ſay, fruſtrated their *impious expectation*, in moſt places. The Lord, who holds the *hearts* of *all men* in his *hands*, cauſed the *willing people* from *all parts*, ſpontaneouſly to *flock* and *aſſemble* together like ſuch *unheard of* numerous *ſwarmes of bees* of all requiſite *ſorts* and *qualities*, with moſt unbended *courage* and *irrefragable reſolutions* to chuſe-out and ſelect, *ſuch pious prudent* and every way *accompliſht Worthies* for this *high* and *honourable work*, as are moſt *hopefull*, by Gods gracious *ſupport* and *aſſiſtance* to *ſtrike* the *ſtroke* of a moſt *bleſſed* and *long looked for*, yea *longed-for* happie *Reformation*; yea, I ſay, making up ſuch a bleſſed *Colledge* of *Phiſicians*, as are likely (by Gods *benediction* on them and *protection* over them) to *cure* the (elſe) almoſt *cureleſſe maladies* and *infirmities* of *Church* and *State*, which were readie to ſink into the *inevitable gulf* of *wo* and *wretchednesſe*, and to *drink* the *laſt draft* of deadly *deſtruction*.

God counterplots and croſſes them.

Parliamentary Worthies choſen.

A bleſſed Colledge of Phyſicians.

O, who can *paſſe-by* ſuch a *remarkable paſſage* of Gods *admirable providence*, ſurpaſſing *admiration* in this *ſpeciall piece* of *comfort* to us! yea, I may juſtly ſay, this *maſter-peece* of the *whole* enſuing *frame* of all our *ſucceeding parliamentarie-rejoycings*? and not *cry-out* with moſt *emphaticall cheerfulneſſe*, with holy *Moſes*, *Who is like unto thee, O Lord, among the gods? Who is like unto thee? glorious in holineſſe, fearfull in praiſes, doing wonders.* *And with the ſweet Pſalmograph, holy David*, *The heavens ſhall praiſe thy wonders, O Lord, thy faithfulneſſe, alſo, in the aſſembly of Saints. For, who in heaven can be compared to the Lord? Who, among the ſons of the mightie can be likened to our God?* Now, at the *firſt ſitting* and *meeting* of this bleſſed *Parliament*, though all *oppoſitions* ſeemed to vaniſh, the *fore-mentioned miſchiefs* of the *malignant partie* being ſo evident (which their accurſed *counſels* and *co-operations* produced) that no man durſt ſtand-up to defend them: yet, the *whole work* it ſelf afforded *difficulty* enough, if you caſt your eyes on theſe particulars. Firſt, the *multiplied evils* and *long-rooted corruptions* of 16. yeers growth, at leaſt, by cuſtome and authority of the concurrent intereſt of many *powerfull delinquents* who were, now, to be brought to *judgment* and *reformation*. Secondly, the *King's houſhold* was to be provided for; for, they had brought him to *that want* that he could not *ſupply* his *meer ordinarie* and *neceſſarie expenſes*

Exod. 15. 11.

Pſal 89. 5, 6, 7, 8.

Divers difficulties at the firſt beginning of this Parliament.

1.

2.

2. without the *assistance* of his people. Thirdly, *two armies* were then to be paid, which amounted very neer to 80 *thousand pounds* a *moneth*, and yet the people over the Kingdom must be tenderly charged. having been formerly *miserably exhausted* 4. with many burthensome projects. Fourthly, the *contrarieties* they met with, in *all these*, were very *incompatible*, which yet in a great measure they calmly reconciled; *these difficulties* therefore, seemed to be *invincible*, yet by Gods good *providence*, and these most *renowned Worthies* indefatigable *care* and *diligence*, they comfortably over-came them At the beginning of the *Parliament*, *six Subsidies* were freely granted, together with the passing of *a Bill* of *Pole-money*, for speedie supply of present occasions, which could not amount to lesse than 600000. l. besides the said *six Subsidies*. Yea, these *prudent patriots* contracted that great *arrere of charges* due to our *faithfull brethren* of *Scotland*, to 220 *thousand pounds*. And notwithstanding all these most *urgent* and *inevitable charges* and *pressing occasions* the Lord so blessed the *proceedings* of this *precious Parliament*, that the *kingdom* is for the *present*, and will be much more for the *future*, by *Gods mercie*, a *great gainer* by all those *charges*, as will *evidently* appear by the subsequent *cloud of witnesses*, the many remarkable *parliamentarie mercies*, which our great Jehovah hath graciously *strewed* into our happie *laps* and *bosomes* by them. And this is here the rather touch't and mentioned to *stop the mouthes* of those *repining envious elves* of *ingratitude*, who notwithstanding these so conspicuous, and egregious *testimonies* of these ever to be honoured *Worthies* most impregnable *pains* and *industrie*, yet would fain *fasten* their *fangs of calumnie* and *detraction* on their *most honourable actions* and *proceedings*, which even their *infernall black-mouth'd mother Envie* her self, cannot but (though contrarie to her nature) most justly commend. As, first, that *uncouth* and (till of late) *unheard* of heavie *taxation* of *Ship-money*, by this Parliament abolished, which drained from the Kingdome above 200 thousand pounds a yeer. *Coat* and *Conduct-money* taken away from unjustly troubling the Subject, which in many countreys amounted to little lesse than *Ship-money*. That *scouring project* of *New-sope* also overthrown which brought an hundreth thousand pounds a yeer into private *projectors* purses. That *soaking plot* also on *Wine*, which amounted

Six Subsidies granted.

Pole-money.

The mountanous dispatch of great affairs, of the Parliament at the first.

To stop the mouthes of slanderers.

Ship-money abolished.

Coat and Conduct taken away.

Sope.

Wine.

amounted to above three hundred thousand pound. And that of *Leather*, which rightly computed could not chuse but exceed *both* those former, put together, this is also annihilated. Yea, that *unseasonable* (and indeed unreasonable) patent for *Salt* pulled out of their enhansing hands, which could not but countervail in value, that of *Leather*. Besides many other *State-starving Monopolies*, whereof some (as hath been seen in *those fore-mentioned*) prejudiced the *Kingdom above a Million of money yeerly*; all quite suppreſt by this *renowned Parliament*, which formerly, like so many *greedily gaping graves* or *unsatiable horse-leaches* were continually crying-out, *Give, Give*, and restlesly *sucking-out* the *vitall spirits* of the *State*, and pitifully debilitating, thereby, the *nerves* and *ligaments* of the *whole Commonwealth*.

Leather.

Sale: Many other Monopolies suppressed.

But, that which was *far more worth* than all *those fore-said* great *benefits*, which, indeed was the very *root* and *nice* of all those and such like *taxations* and *vexations*, is also, by power of this *Parliament*, quite taken away, *viz.* the *Arbitrarie power* pretended to be in his *Maiestie* to tax his *subiects*, and charge their *estates* at *his pleasure*, without *consent* of his *Parliament*; which *great* and *grievous yoke* which extremely *wrung* our *wronged* necks, for the *present*, and would have done much more for the *future*, to our *posteritie*) is now by *this* happie *Parliament* declared by *Both-Houses* to be against Law, and is also ratified by an *Act* of *Parliament*. And was not *Elohim* our God *all-sufficient*, most gloriously *seen here* in the *Mount* for our *large deliverance*, from such and so many *pinching straits* and *deep distresses* as we were all *brought*, yea *plunged into*, as have been formerly most *evidently* and *undeniably* shewn? And, therefore, have we *great cause*, with that sweet *singer of Israel* to elevate his *praises*, herein, and to say, *I will magnifie thee, O my God and my King, and will blesse thy Name for ever and ever. Yea every day will I blesse thee, and praise thy Name for ever and ever. For great is the Lord, and greatly to be praised, and his greatnesse is altogether unsearchable.*

The root of all the former evils pluckt up, viz. Arbitrary government.

God in the Mount.

Psal. 145. 1, 2, 3.

Yea, and that which is very *remarkable*, and no lesse *extraordinarie comfortable* to Gods children; How did the Lord (before this *Parliament* began, and hitherto ever since) *stir up* and *inflame* the *fire* of *supplicating faith* or *faithfull supplication* and *fervent*

A ſpirit of prayer and humiliation ſtird up in the hearts of Gods people in private.

fervent zeal in private *humiliation* to ſeek the Lord in the face of Chriſt for *mercie* and *reconcilement* to our poor *Land* and *Nation*, ſo as *the like* was never ſeen in this *Kingdom before*. And, O, what *faith-confirming* and *heart-cheering* rich *returns of prayers* hath the Lord our good God caſt into our bleſſed *boſomes*, in both granting us *the very things* (yea and *much more* than) our *hearts deſired*; and *croſſing ours* and the *Churches enemies* both *Papiſts* and *Prelates* in their *plots* which we feared, yea and ſtill making their own *deſperate deviſes* to lite *heavieſt* on *their own heads*, and their own impious *inventions occaſions* to make them ſtill *ſit-down* by *weeping-croſſe*, and bear the greateſt *damage* and *condigne detriment* in themſelves. Whence we may very well conclude with *Manoahs* wife, *Sampſons mother*, againſt all *falſe* and *faithleſſe fears* and *jealouſies* (whereunto I perceive, even Gods own dear people are *too-much* addicted) *That if the Lord were pleaſed or had a purpoſe to kill* (*or deſtroy*) *us, he would not have received an oblation or ſacrifice from us, neither would have ſhewed us all theſe things, nor would* (*as at this time*) *have done all theſe great things and much more yet following for us*; But if God had had no *delight* in us, but purpoſed to *deſtroy us*, and to *deliver-up* our *Land* and *lives* into *Papiſts hands*, and to make a *prey* of *us* and *ours* to *them*, he would not (ſurely) have *ſuffered* us or *given* us *hearts* to ſeek him in *prayer* and *importunate petitions*, and yet *at laſt*, have *fruſtrated* all our *hopes* and *expectations*: But contrariwiſe when God intended to *deſtroy* the *children* of Iſrael for their *high provocations* of the Lords *irreconcilable wrath*, he *flatly* forbad the Prophet to *pray* for them: whereas *on* the *other ſide*, I ſay, our gracious God hath *freely poured* on us the *ſpirit of grace* and *ſupplication*; hath not onely received *ſacrifices* from our (though *ſinfull*) hands, but in Chriſt Jeſus (his *ever prevailing* Blaſtus, nay rather ever moſt *meritorious* bleſſed *Son*) hath *ſmelt* a *ſweet ſavour* in our *ſacrifices*, as hath been alreadie in *part imparted* to us, and made clearly obvious to our *eyes* and *underſtanding*, and comes now moſt *copiouſly* to be *farther* moſt *fully demonſtrated* to us.

Rich returns of our prayers.

Our enemies plots proved their owngreateſt plagues.

Iudg. 13. 23.

Againſt the falſe fears and faithleſſe faintings in Gods people,

Ier. 7. 16.

Acts 12. 20.

And, here, me thinks, tis not *improper* or *impertinent* to put the Reader in mind of *one remarkable mertie* of the Lord unto us, which though it be not (I confeſſe) on *all* parts *abſolutely* concluded on; yet for *my part*, I confidently beleeve (theſe

A Fleet of Spaniſh-ſhips at Sea.

plotting

plotting times and *weightie circumſtances* conſidered and put together) I may juſtly enroll it in *one* of the *chief places* and *number* of our moſt famous *parliamentarie deliverances*, though I ſay it was and hath been *covered* and *couched* under fair *machivilian vizards* of *other intentions*, when they ſaw God had *miraculouſly* croſſed and defeated their *former* ſtrong *expectation*. For (unqueſtionably) the *Popiſh* and *malignant partie* had deeply perſwaded (if not aſſured) themſelves that long ere *this* (eſpecially about the time of *this plot* now to be mentioned) their deſperate *projects* ſhould have been brought to a *high pitch*, and that *ere this time we* and *Scotland* ſhould have been *deeply engaged* in *bloodie broils*, and been *pell-mell together* by *the ears* in the *Northern parts* of the *Kingdom*. The ſly *Fox* of *Spain*, therefore, muſt needs watch *advantages* on our *home-bred* and *imbred diſtractions* and *uncivill-civill wars*, thus to purchaſe to himſelf the *long looks-for ſpoils* and moſt precious *prey* of three *fair Crowns*, at *once*; To which purpoſe, upon traiterous *inſtigation* and *intelligence* too, no doubt, from *ſome* of his *penſioners* in the *Court* of *England*, he had made readie and ſet forth to Sea, a *mightie Fleet* of *ſhips*, a ſecond great armado, well *fraught* and *furniſhed* with *men* and *ammunition*, and other *inſtruments* of *wrath* and *furie* for our certain *perdition* and deſigned *deſtruction*. Thus *unſuſpected* and *unexpected*, they had *ſmoothly* and *ſilently* made their way into our *narrow Seas*, and lay hovering within ſight of *Dover*, fearleſſe (it ſeem'd) of *leaſt reſiſtance* from us, if not hopefull of *ample aſſiſtance* to *land* their *forces*, and make our *Land* feel the *furie* of *Spaines conquering arm*. But, behold, as thus they lay about *our coaſts*, and we (as it were) lay *faſt a ſleep* in this great *danger*, the God of our *Engliſh-Iſrael*, who never *ſlumbers* nor *ſleeps* in the *protection* of his people, had his ever moſt *vigilant* and *wakefull eye* over us, even then, I ſay, when we were moſt *ſupine* and *careleſſe* or *fearleſſe* of any *imminent diſaſter* ſo neer us, the Lord our God fought *for us*, yet *without us*, ſtopt this (otherwiſe) *over-flowing inundation* of *miſerie* and *deſtruction*, *croſt* and *cruſht* their *rotten-egge* of *windie hopes*, by ſending our honeſt old *neighbours* of *Holland* to confront them, though with but a very ſmall *Fleet* (at the firſt) which afterward quickly encreaſed, under the conduct and *command* of their *heroicall* and moſt *magnanimous* Admirall *Martin Tromp*,

The Spaniard is apt to watch and catch advantages.

The Spaniſh fleet on our Narrow-Seas, in ſight of Dover.

The Hollanders meet with them.

Martin Tromp Admirall of the Fleet.

Tromp, whose honour and high renown, the *trump* of *Fame* shall most worthily *sound out* to *posteritie*, and *crown* his *temples* with never *withering-wreathes* of *laurell branches*, who had no sooner espied them, but most *fiercely* and *furiously*, he set upon their whole *formidable Spanish Fleet*, gave them such battering *broad sides*, and such *Canon-thundring* and *powder-roaring salutations* as quickly puld down their so *late* so *lofty Spanish pride*, and maugre all their *espaniolized bravadoes*, the utmost *strength* of their *strongest vessels* was so *batter'd* and *bruis'd*, their falsly

The Spanish fleet beaten and destroyed.

suppos'd *impenitrable ribs* and *big-swoln* bellies so *peirc't* and *pestred*, that they *quickly* queld their *courage*, *fir'd*, *sunk* and *took* many of their greatest *ships*, and *dissipated* and *scatter'd* the rest from our *coasts*, few of them escaping the heroick *Hollanders martiall violence*, to our great (though *unsensible* yet *unspeakable*) *comfort* and *security*, we our selves not having *strook* one *stroak* in *our own defence*, nay tis *well* if we did not *yeeld* the *Spaniards* supplie of *powder* and other *necessaries* (that time) to our own destruction, had not God thus *strangely* and *strongly* withstood it. Say, then (O England) did not Jehovah, our great Lord and God most *apparently appear*, now, in the *Mount for thy mightie deliverance*? did he not make good his *word* and *promise* by his holy Prophet. *That no weapon forged against thee shall prosper, and every tongue that riseth against thee in judgement thou shalt condemne.* Certainly, if ever, at this time was this prophesie most *exactly* made good to *England*, and to our *faithfull brethren* of *Scotland*. For, what *sharp* and *death-wounding weapons* have been forged against us, both *abroad* and *at home*? what slanderous *tongues*, have risen up in *judgement*, yea in most *false judgement* against both *us* and *them*, *calling* and *counting* Gods *beloved ones* among us *factious* and *seditious*, and among our honest *brethren* of *Scotland*, *traitors* and *rebels*, as hath been formerly touched; but now we have seen, to the *high honour* of God and *joy* of our *hearts*, that *none* of their *weapons* have *prosper'd* against us; yea their *slanderous tongues*, which so *falsely judged us* and *our beloved brethren*, we have condemned to the clear *eyes* of *all* men, that *wilfully* look not *a squint* on all *just things*.

Isa. 54. 17.

No weapon can be forged nor tongue raised against England and Scotland.

For, hath not *this* our most *noble* and *renowned Parliament*, together with the *Kings* full *consent* and *consent* therein, proclaimed

claimed our brethren of *Scotland*, the *Kings moſt faithfull and loyall Subiects*? Confirmed a fair and full *Pacification* and *union* of firm *love* and mutuall *defence*, twixt *us* and *them* and the Kingdom of *Ireland* with an *Act* of *oblivion* of all *miſtakes* and *miſconceits* on either ſide: all theſe, I ſay, ratified by a bleſſed *Act* of *Parliament*? Yea, and that which adds no ſmall *luſtre* to it, that it hath hereby freed us from *civill-wars*, which of *all warres* are *moſt uncivill*, from *inteſtine wars*, wars that would have *eaten-out* our own *bowels*; from *wars*, I ſay, of *Chriſtians* with *Chriſtians*, yea of *Proteſtants* with *Proteſtants*, which of all *wars* could not but have been moſt *fell* and *fatall*. O who, then, can ſee *theſe things*, *theſe miracles* of *mercies*, without *deep admiration* and *holy adoration* of our great God? Who can forbear to *break-out* into *cordiall praiſes*, to *raiſe-up trophies* of everlaſting *fame* and *honour* to our *great* and *glorious* Lord and King? Who can chuſe but ingenuouſly acknowledge with holy *David*, *That we got not theſe good things into our poſſeſſion by our own ſword, neither did our own arm ſave us: But thy right hand, O Lord, and thine arm, and the light of thy countenance, becauſe thou hadſt a love unto us. Thou art our King, O command deliverance, ſtill, to thy poor Worm Jacob. For, through thee alone ſhall we pull-down our enemies, through thy Name onely ſhall we tread them under that riſe up againſt us. Tis thou O God that riſeſt up in judgement to ſave all thy weak-ones on earth, turning the rage and furie of man into thy praiſe, and making the remainder of their wrath to obey thee.*

A Pacification and bleſſed union between the three kingdoms, by Act of Parliament.

Pſal. 44 3 4.

Pſal. 76. 9, 10.

A moſt *remarkable mercie* was it alſo, that the Lord put into the hearts of the *renowned Scaligers* of our *corrupted times*, for the better *purifying* not onely of the *conduit-pipes* of *Juſtice*, to begin (as about this time) to put *pious* and *noble Peers* into places of *honour*, *truſt* and *power*, that thus the *ſtern* of *government* may be the more happily *ſteered* with *uprightneſſe* and *impartialitie*. To which purpoſe (as a *main help* thereto) they have moſt happily taken away that *State-ſtaggering Star-Chamber-Court*; *diſſolved* and *diſſipated* into *ſmoke*, the *cruſhing-Courts* of the *Preſident* and *Councell* of the *North*, and *limited* and *confined* the *unlimited bounds* of buſineſſes at the *Councell-Table*; but alſo to ſcoure the *muddie* and even *ſtinking channels* of *wrong* and *oppreſſion*, by eaſing the *Common-wealth* of thoſe *living-grievances* thereof

Good men made Officers of State.

The Scaligers of our ruſtic times.

The Star-Chamber-Court, Preſident, & Councell of the North, &c. diſſolved.

thereof (a great advantage to the *peace* and *tranquility* of the *State*) I mean thoſe evill *Counſellers* and *Officers* of *State*, who had been *principall actors* of all our foreſaid *miſeries* and *miſchiefs*; making thereby (as it were) a *plaſter* to heal the *deadly wounds* of *Church* and *State*, and moſt *hopefully* to *recover* the almoſt *incureable diſeaſes* of the *Kingdom*, by a *plaiſter*, I ſay, of the *blood* of that *inſulting arch-traitor*, the Earl of *Straford*, who as he had well-nigh *ſtabd* the *State* to the *heart* by his *deep* and moſt *dangerous plots* both *abroad* and at *home*: So the *ſtroak* of *Juſtice* retaliated with *blood* his moſt *bold* and *bloodie deſignes*, maugre all his *ſlyeſt ſhufflings* and *crafty jeerings* of the Law to have eluded it, and thereby hoping to have prevented the ſaid juſt *vengeance* on him.

The Earl of Straford beheaded.

And here by the way, I deſire the Reader to take notice of Gods moſt *equall* and *upright wayes* and *dealings*, with *wicked*, *ungodly*, and *blood-thirſtie men*, how *exactly* he *repayes* the bloody *plots* and *purpoſes* of all *proud* and *ambitious Hamans* in *their own coyn*; as, here, is moſt perſpicuouſly ſeen in this our *Engliſh-Haman*, who in his heart had vow'd the *wrack* and *ruine* of all Gods *faithfull ones* in *England*, *Scotland* and *Ireland*, at the leaſt. But we have happily ſeen this proud *Haman*, the *firſt* that *felt* the due *ſtroke* of *juſtice*, to the *honour* of God, and the *terrour* of all ſuch daring *traytors*. And as for the *reſt* of that *rabble*, I may here take-up that of the holy Prophet *David*, *How long will ye imagine miſchief againſt men, ye ſhall be ſlain all the pack of you; for, as a bowing or tottering-wall ſhall ye be, and as a rotten fence.* Tremble, therefore, at this, all ye *perfidious conſpiring Sheba's*, and fear in time ſuch juſt *retaliation*. *Certainly, There is none like unto thee, O Lord, thou art great, and thy Name is great in might. Who would not fear thee, O King of Nations, for, to thee it doth, indeed, appertain (to do juſtice, and take revenge) for as much as among all the wiſe men of the world, and in all their Kingdoms, there is none like unto thee.*

Lex talionis.

An Engliſh-*Haman.*

Pſal. 62. 3.

2 Sam. 20. 12.

Ier. 10. 6, 7.

Now, *this Remora* thus happily (though very hardly) removed, this *clinging-clyver* (I mean the foreſaid *Earl* of *Straford*) which was ready to *over-top* and *choak* the *good corn* of the *Kingdom*, thus bleſſedly *eradicated*; together with the *impeachment* and *impriſonment* of Judge *Bartlet* and divers other *Judges* and *Biſhops*, twas moſt ſtrange to ſay and ſee what a ſudden

Judge *Bartlet* & other Judges and Biſhops impeached of high treaſon and impriſoned

and

and generall *ſerenitie* and *calmneſſe* from late *former fears* and *affrights* ſhon upon the *hearts* and *minds* of moſt men a long time after, even all over the Kingdom. Eſpecially, alſo, when that Lamb-skin'd Woolf the *Arch-prelate* of *Canterbury*, who had *ſo long* and *ſo craftily* and *cruelly woorryed* Chriſts innocent *lambs*, was alſo impeached of *high treaſon*, and thereupon forthwith, put into ſafe cuſtodie under the *Black-rod*, and afterward *lockt-up faſt* in the *Tower of London*, for his future ſafe forthcoming, and thus all his former *huge* and *hyperbolicall puffe* of *ayrie honour* and *falſe windie reputation* among his *clawing Pontifitians* now at laſt *tumbled* into the *duſt*, yea *beſmeard* with the *dirt* of due *diſgrace*, *contempt*, and *ignominie*. *O then twas merry with harmleſſe lambs when ravening wolves were ſhut up faſt, and lambs at libertie*. As it is recorded to be the ſpeech of that bleſſed *Queen Elizabeth* of *ever-rareſt memorie*, upon the Lords delivering her from all her *uninſt*, *great troubles*, by the *happie deceaſe* of her *fierie-Siſter*, Queen *Marie*, when the Romiſh *bloodie Biſhops* of her time were *clapt-up* into *priſon*, in her ſtead, and ſhe delivered from their *divilliſh thraldom*.

Much content among men, upon the Earls beheading.

The Archprelate of Canterbury impeached of high treaſon, and impriſoned.

Q. *Elizabeths* ſaying, touching Popiſh Biſhops, in her dayes of deliverance.

Yea, then, I ſay, the former *thick-clouds* and *foggie-miſts* of manifold *fears* began to be cleared, and the fair *ſunſhine* of *chearfull hopes* to ariſe in the hearts of Gods people: and contrariwiſe, a *ſtoniſhment* and *fear* began to ſurpriſe the *ſpirits* of *traiterous proiectors*, eſpecially at Court. For, much about theſe times, or not long before and after alſo, Sir *John Finch*, *Secretarie Windibank*, Mr. *Jermin*, and ſince of late alſo, the *bold* and *waſpiſh* young Lord *Digbie*, in the *depth* of the *guilt* of their *conſciences*, being impeached alſo of *high treaſon*, truſting more to their *heels celerity*, than their *hearts ſinceritie*, which, it ſeems, was none at all, poſted away in private like moſt unworthie *fugitives*, being thus *ſpued-out* (as I may ſay) of their own *native countrey* like nauſeous *clods* on the *ſtomach* of the *State*, which could not be at any *eaſe* or *content* till it had by ſome means *diſgorged* them. Or rather, as it is reported of that *hatefull vermine Rats* and *Mice*, who by *inſtinct* of *nature*, obſerving an *old barn* or *rotten-houſe* ready to *fall* or be *puld-down*, they *skip* and *ſcud* and *creep* away, apace, to ſome more *remote* and *ſecure place*, thus to ſave themſelves from that (otherwiſe) *inevitable deſtruction*: So, I ſay, did this *traiterous vermine* of

The malignant partie, now began to fear.

Sir *Iob. Finch*, Secretary *Windbank*, &c. flie away for fear.

A fit ſimile of Rats and Mice in an old houſe or barn.

our *Kingdom*, thoſe devouring *rats* of *rapine* and *mice* of *miſchief*, who would have *gnawn* and eaten into the *bowels* of *Religion* to the *ruine* of *Church* and *State*, finding the *rotten-houſe* of their *long-plotted* miſchiefs readie to fall on *their own heads*, to their *unavoidable deſtruction*, thought it now high time to *skip* and *ſcud* and *run away* for their *lives*, and to get themſelves *far enough beyond Sea*, out of the *reach* of *Juſtice ſtrong* and *long-reaching* arm *at home*. By *which means*, namely, *juſtice*, thus done on *ſome* of them, and the ſaid *ſtroke* of *juſtice*, thus *terrifying* and *affrighting others* away out of the Kingdom; the *Church* and *State* are like, by Gods mercie, to reap this *double benefit*, to wit, *eaſe* and *freedom* from *fears* for the *preſent time*, and alſo *moſt hopefull long preſervation* for the *time to come*.

A double benefit came to the Kingdom hereby.

And was not here a rare *parliamentarie mercie* indeed, to the *Kingdom*? to be rid (*any way*) of ſuch *Catelines* of their *Countrey*? And ought we not to be as thankfull to our God for his *privative*, as *poſitive favours* toward us, as well for the *abſence* of *evill things*, as the *preſent poſſeſſion* of *good things*, as well to ſee Gods *enemies flie before us*, as to ſee his *faithfull ſervants* and dear *ſaints returning-home* unto us? Yes doubtleſſe; and to *triumph* in their *terrour*, and to *laugh* and *reioyce* when their *fear comes* upon them, yea, when it comes upon them like a fierce *armed-man*. For, ſo ſaies *Solomon* and the kingly Prophet *David*. *When the wicked ſpring as the graſſe, and when all the workers of iniquitie do flouriſh, it is that they may be deſtroyed for ever. Yea, ſayes he alſo, Certainly thou, O Lord, didſt ſet them in ſlipperie places, and thou caſtedſt them down into deſtruction. O, how ſuddenly do they fall into deſolation, and are utterly conſumed with fear and terrour! And then, he ſweetly concludes fully to our purpoſe. The righteous ſhall reioyce when he ſeeth the vengeance, he ſhall waſh his feet in the blood of the wicked. So that a man ſhall ſay, verily there is a reward for the righteous, verily it is God that iudgeth the earth.*

Cateline a traitor to old Rome.

We ought to be as thankful for privative, as poſitive mercies.

Prov. 6. 11.

Pſal. 92. 7.

Pſal. 73 18, 19.

Pſal 58. 10, 11.

Now, whereas for theſe *many yeers*, heretofore, the *diſcontinuance* and unhappie *diſſolution* of *Parliaments* hath (moſt like the want of *ſoveraign healing-ſalves* to *dangerous ſores*) occaſioned extreme *preiudice* by long *feſtering* and *feſtering enormities* in *Church* and *State*, and mightily encouraged the *audacious* and moſt *ungracious workers* of *iniquitie* through ſtrong hopes (thereby) of *impunity*: Our good God hath by *this bleſſed Parliament*

A Trienniall Parliament.

Parliament provided a *cordiall preſervative* and *ſoveraign antidote* againſt ſuch *future peſtilentiall diſeaſes* and *mortiferous growing gangrenes*, namely, in that our renowned *Worthies* have by a firm *Act* of *Parliament*, ſetled a *Triennial-Parliament*, to be for the time to come duely called among us. And yet farther; ſince the *frequent* and *abrupt diſſolution* of *Parliaments* hath alſo been no ſmall *ſupportation* to the wicked *intentions* of *traiterous active ſpirits* among us: It hath pleaſed the Lord to put into the *hearts* of the *King* and *Parliament* with an unanimous *conſent* to paſſe a Bill for the moſt happie and bleſſed *continuation* of this *preſent Parliament*, ſo as that it ſhall neither be *diſſolved* nor *adiourned* without the *conſent* of *both Houſes*. Which *two Laws* well and ſeriouſly conſidered, (eſpecially the *laſt* of the two, the *incomparable happineſſe* whereof I am not able to *relate* for the *preſent*, but *time to come* may) may juſtly be thought more *advantageous* to the Kingdom than *all* the *former*, becauſe they *ſecure* a *full operation* of *preſent remedie*, like a conſtant *courſe* of *wholſome phyſick* to a very *crazie bodie* full of *encreaſing* and *growing infirmities*, affording, I ſay, a *perpetuall ſpring* of *remedies* to *Church* and *Common-wealths* future growing *griefs* and *maladies*. And, becauſe (according to that old adagie) *a threefold knot is not eaſily untied*, or a *three-fold cord, not eaſily broken*; the more ſtrongly to corroborate all our *hopes* and enſuing *comfort*; and to make them as *conſtant* as *cord all*; ſee, how, yet *farther* it pleaſed the Lord our good God to *enlarge his hand* of *bountie* and *benignitie* toward us, to leave no *means* unaſſayed that might *conduce* to a *perfect cure*; and therefore, I ſay, how he put into the hearts of our *ever to be honoured Worthies* in Parliament, *both Peers and Commons*, ſeriouſly to conſider how *ſick* at the *very heart* the *Commonwealth* was, both *Church* and *State*; *Religion panting* by many fearfull *fainting-fits* of a *ſtrong* and *violent Quotidian-Ague* of *Popery*, *Arminianiſme*, and many *Popiſh*, *apiſh innovations*, mightily tending to *idolatry*, and *ſuperſtition*; and the *State* brought into a *deep conſumption*, almoſt *hopeleſſe* of *remedie*, by reaſon of thoſe *many* and *miſchievous taxations* and *impoſitions* moſt unjuſtly *preſſing* and *oppreſſing* its *ſtrength* and *abilities*, as hath been moſt *abundantly ſet forth* and *ſhewn* in our preceding *deſcriptions* of them. Therefore, I ſay, on judicious adviſe and premeditation of the condition of *Both*, our

The moſt bleſſed continuation of this preſent Parliament.

The excellent benefit of theſe 2. laſt Laws.

A three-fold cord is not eaſily broken.

Both Church and State ſick at the very heart.

The Church ſick of a quotidian-ague of Popery.

The State of a Conſumption by oppreſſive taxations.

our moſt noble *Colledge* of *expert Phyſitians*, (by Gods good *providence*) timely thought on an *Aurum-potabile*, a *precious potion*, a *ſelect electuarie* to *recover* its almoſt *irrecoverable health* and *ſtrength*, a moſt *pious* and *prudent Proteſtation*, to be taken (*next to the heart*) *all over* the *Kingdom* to *revive* their formerly *fainting ſpirits*, like pure *Aqua-vitæ*, or moſt ſoveraign *ſtomack-water* to help us all againſt the future *chilling* and *killing* qualms of *Poperie* and *Oppreſſion*.

A Proteſtation

The Proteſtation.

Wedneſday, May, 5. 1641.

I, A. B. do in the preſence of almightie God, vow and proteſt to maintain and defend, as far as lawfully I may, with my life, power, and eſtate, the true reformed Proteſtant Religion, expreſſed in the Doctrine of the Church of England, againſt all Popery and Popiſh innovations within this Realm, contrary to the ſame doctrine; and according to the dutie of my allegiance, his Majeſties royall perſon, honour and eſtate; As alſo the power and priviledges of Parliament; the lawfull rights and liberties of the Subiect, and every perſon that maketh this Proteſtation, in whatſoever he ſhall do in the lawfull purſuance of the ſame. And to my power, and as far as lawfully I may, I will oppoſe, and by all good wayes and means endeavour to bring to condign puniſhment, all ſuch as ſhall either by force, practiſe, counſels, plots, conſpiracies, or otherwiſe, do any thing to the contrary of any thing in this preſent Proteſtation contained. And further, that I ſhall in all juſt and honourable waies endeavour to preſerve the union and peace between the three Kingdoms of England, Scotland, and Ireland; and neither for hope, fear, or other reſpect, ſhall relinquiſh this promiſe, vow and Proteſtation.

A *Proteſtation*, I ſay, moſt *worthie* to be taken by *all honeſt-hearted Engliſh Proteſtants*, over the *whole Kingdom*; a *Proteſtation*, which I dare be bold to ſay and juſtifie, *none* but *hardned impious Papiſts, profane atheiſticall Libertines*, or *groſſely ignorant aſſes*, and *carnall earth-worms* onely, can dare to be ſo *graceleſſe* or elſe *ſhameleſſe*, either *directly* to *refuſe* or ſo much as *diſſemblingly* to *defer* or *neglect* on any *colour* of *pretence* whatſoever. And that ye may ſee the ſubſtance of what I ſay, herein, *ratified* by the *Worthies* of our *Parliament*, I thought fit to give you *here* their own Vote *thereon*.

Who they be that refuſe to take the Proteſtation.

Friday, July, 30. 1641.

Reſolved on the Queſtion.

That this Houſe doth conceive that the Proteſtation made by them

is

is fit to be taken by every person that is well affected in Religion, and to the good of the Commonwealth; and therefore doth declare, that what person soever shall not take the Protestation is unfit to bear office in the Church or Commonwealth.

Now then (good Reader) put all these last recited *admirable mercies* together, and tell me whether thou dost not most *evidently see*, and mayest not most *freely* and *faithfully say* that our great Jehovah hath most *blessedly* brought us out of the *Mount of many knightie straits*, and been seen for our *most happie deliverance* from them all in the *Mount of mercies?* And seeing these so *great* and *gracious mercies* to so *sinfull* and so *undeserving* a *Nation* and *provoking people* as we are, so *ungratefull*, so *unfruitfull*; O who can forbear to break-forth in *holy exultation* to the *high exaltation*, by *praises*, of our good God, and with the pious Prophet *David*, that sugred singer of Israel, *say* and *sing* with the *melliſluous melodie* of a most *gratefull heart*, *I will love thee, O Lord, my strength, the Lord is my stonie-rock, my fortresse and my deliverer, my God, my strength in whom I will trust; my buckler, the horn of my salvation, and my high towre. O how great is thy goodnesse, O Lord, which thou hast laid-up for them that fear thee, and which thou hast laid-out and wrought for them that trust in thee, even before the sons of men. O, therefore, love the Lord all ye his Saints, for the Lord preserveth the faithfull, and plenteously rewardeth the proud doer. Yea, I say, wait on the Lord (therefore) and be of a good courage and he shall strengthen thy heart, wait, I say, on the Lord.*

God in the Mount of Mercies.

Psal. 18. 1, 2, 3. and 31, 19, 23.

Psal. 27. 14.

Thus have we seen what *Wonders* God hath wrought for us, in the *Commonwealth*; be pleased now therefore to *lengthen-out* and lend me thy Christian *patience*, and I shall now also shew thee how the Lord hath been as gloriously seen (if not much more) in the *Mount* of *parliamentarie-mercies* to his poor *afflicted* and *affrighted* Church among us; which yet, the Reader must be pleased to take notice, were *intermixedly performed* together with the most and *first* of those *fore-mentioned* in the *Commonwealth*, onely I have *ranked* them *together* for *mine own better* and more *methodicall* handling of them.

Parliamentarie mercies to the Church of God.

About the beginning of this blessed *Parliament*, the Lord put into the hearts of our *grave* and *godly parliamentarie Senators* to act their first *pious parts* about *reformation* of *Religion* by

a moſt diligent *inquiſition* and ſearch after *oppreſſions* and *oppreſſours* of the *Church* of God, and by their *parliamentarie power* to *break* and *knock off* the *puſhing horns* of thoſe *fat buls* of * *Baſhan*, wherewith they had *fiercely* and *furiouſly*, yea and as it were even *franickly puſht at* and almoſt *goared* to *death* the people of God: and firſt, upon the *petitions* of Mrs. *Baſtwick* and Mrs. *Burton*, the *pious*, but (then) moſt *diſconſolate* and *too untimely widowed-wives* of their *thrice noble* and *heroick husbands*, as alſo a *petition* exhibited in the behalf of moſt *precious* Mr. *Prinne*, that *incomparable* and *rare pair-royall* of moſt *worthy witneſſes* of Gods *truth*; the *pious Parliament*, like noble *Ebed-melech*, redeemed thoſe juſt *Jeremies* of the Lord out of their (otherwiſe) *perpetually captivating* moſt *remote* and *deſolate dungeons*, to the great joy and comfort of Gods dear Saints; together with *religious* Dr. *Laighton*, a *long* and *lamentable Sufferer* for the great *cauſe* of *Religion*; as alſo, *reverend* and *religious* Mr. *Smart*, Mr. *Walker*, Mr. *Foxley*, and that undaunted pious young *gentleman* Mr. *John Lilborn*, and many others, all of them, *immediately* ſet at *libertie* on the exhibiting of their *petitions* to the *Parliament*, who had moſt of them been moſt *unjuſtly* and moſt *injuriouſly* clapt up in *cloſe impriſonment*, ſome of them *faſt fetter'd* in *irons*, *all of them* moſt *grievouſly* abuſed (by our fathers (forſooth) of the Church, as they will be moſt falſely termed) eſpecially thoſe three former moſt renowned *ſuffering-worthies*, whom theſe perſecuting Prelates had even moſt *barbarouſly*, as it were, *buried alive* in *moſt remote* and *remorſeleſſe* (as they entended it) *impriſonment* from *ſight*, much leſſe *ſociety* of any friends, yea utterly debarring their *wives* from coming to them, clean contrary to the *Laws* of God and *Man*; This, I ſay (to their everlaſting ſhame and infamie) being perpetrated by thoſe right *terrible-Ones* (indeed) mentioned by the Prophet *Yea, thoſe proud ſcorners, who watched for iniquitie, to make a man an offender for a word, and laid ſnares for any that durſt reprove in the gate, and turned aſide the juſt for a thing of nought*. But, whom now the Lord our God hath *conſumed* and *brought to nought*, and by *their own pernicious* and *craftie counſels* hath juſtly *cut-off*, and left in *their own ſnare*, which they had prepared for *others*, juſt according to that of wiſe King *Solomon*, *The righteous is delivered out of troubles, and the wicked*

* Prelates and Pontificians.

Ier. 38. 7. Dr. *Baſtwick*, Mr. *Burton*, Mr. *Prinne*, freed from priſon.

Dr. *Laighton* alſo, M. *Smart*, Mr. *Walker*, Mr. *Foxely*, Mr. *Lilborn*, & many others ſet at liberty.

Iſa. 29. 20, 21.

Prov. 11. 8.

wicked cometh in his stead. The Lord having most *resplendently* cleared the *honour* and *integritie* of all those his *honourable suffering heroes*, restoring them to *comfort*, *credit*, and *high reputation*, ever since their (as it were, princely and triumphant) return to London, and most sumptuous entertainment to all Gods people, being brought home like three conquering *Cesars* on horseback. Even so as that we may say, and most justly declare before them, as king *Ahasueros* caused to be *proclaimed* before good *Mordecai*, when he so *highly honoured* him in the very *sight* and *presence* of wicked *Haman*; *Thus shall it be done to the man whom the King delighteth to honour.* As it is most *worthily* and *punctually* related, at large, in *their own* most *famous historie* of all their *magnanimous sufferings* and even *Princelike restauration* and return from their captivity to former freedom, penned by pious Mr. *Prinne* himself, my ever *much honoured* and most *precious friend.* And did not the Lord, here most *strongly* and *strangely* shew himself in the *Mount* for the *redemption* of all these his beloved *Isaac's* from their *unparaleli'd thraldom*, and *threatned* utter *ruine*, and cause his *wrath* to lay *hold* on those *Romish-Rams* who were entangled in the *bushes* of their *Bishoply-abuses* to Gods children, and so (by his *admirable* wise *providence*) to make them a *prey* to his just *indignation* instead of his *innocent* and *tenderly affected Isaac's* his beloved *lambs*? As hereafter in its *proper place* we shall have more *full* and *fit* occasion yet farther to make manifest to the *eyes* and *understanding* of all *wise* and *impartiall Judges*. We may therefore sing and say with holy *David*: *Be glad in the Lord, therefore, O ye righteous, who thus taste and trie his great love and truth unto you, and shout for joy all ye that are upright in heart. Rejoyce, I say, in the Lord, O ye righteous, for, praises are comely for the godly. Sing a new song to the Lord, yea sing cheerfully and skilfully with a loud noise; for the word of the Lord is right, and all his works are done in truth.*

Hesth. 6. 11.

Mr. *Prinnes* most excellent History of all those three famous-sufferers.

Gen. 22. 13.

Psal. 32. 11. & 33. 1, 3, 4.

Then also did our wise *parliamentarie Gardiners stub* and *grub up* those noysome *trees* and shamefull *shrubs*, whose *spreading spight* and *unprofitable power* did *mightily overtop*, and *furiously infest* the happie *harvest* and *fair* and *full crop* and *encrease* of Gods blessedly fruitfull *Orchard-trees*, fruitfull I say, in *holinesse* of *life*, and *painfull* and *profitable administration* of the *Word* and *Ordinances* in their *power* and *purity*. For, about this time, also,

Parliamentary Gardiners.

State-Engineers.

our *expert State-Engineers*, our *Worthies* in *Parliament* did moſt *prudently countermine*, and by their *parliamentarie power* blow-up the *out-works* and *Babel-batteries* and *miſchievous-mounts* of our *Prelaticall Canoneers*, making their *ſpureous Synod* to be utterly illegall; turning the *mouthes* of their *accurſed Canons*, on *themſelves*, making them (indeed) truly *paper-Canons* which could neither *rend* us, nor *roar* againſt us, but *flaſh* in their own *faces*, and ſpoil *themſelves*; *damming* them up, or rather *damning* them, as moſt *Antichriſtian* and illegall, by an *unanimous Vote* in *Parliament*. And as for that *monſtrous Et-Catera-Oath*, that *hideous* and *prodigious Hydra*, that *bottomleſſe abyſſe*, I ſay, and *deep-devouring whirl-pool* of *Romiſh craft* and *ſubtiltie* which ſhould have *ſupt* and *ſwallowed-up* into its *wide-yawning iaws* both *Church* and *Common-wealth*, this they alſo happily *ſtifled* in the *Embrio* of it, ere it could come to its *birth*, much leſſe any of its *intended Romiſh* deſtroying *growth* and *maturitie*. Then thoſe moſt prudent *Senators* for the *better purifying* of the *Churches channels* and *Conduit-pipes* of the Goſpel of *grace*, and, (by Gods bleſſing) to cauſe them to *iſſue forth* more *wholeſome* and *pure ſtreams* for Gods *people* to *drink of*; *diſcovered* and *diſcountenanced* too, a *ſtinking heap* of *atheiſtical* and *Romane-rubbiſh*, a *rotten-rabble* of *ſcandalous prieſts* and *ſpurious baſtard-ſons* of *Beliall*, who by their affected *ignorance* and *lazineſſe*, their *falſe-doctrines* and *idolatrous* and *ſuperſtitious practiſes* in Gods worſhip, as alſo by their moſt *abhominable evill lives* and *converſation* had, like *Hophni* and *Phineas* made the Lords *Ordinances* to be even *abhorred* by the people, who to their *hearts unexpreſſible grief* having continually complained of their *groſſe miſdemeanours* to thoſe who would be counted the *grave pillars* (forſooth) of the *Church*, but were, indeed, but *Romes rotten-poſts* in thus *foſtering* ſuch *feſtering henbane* of the Church, their *functions infamie* and the fouleſt *ſtains* of that *holy calling*; yet could find no *redreſſe* of thoſe *evils*; but contrariwiſe, *ſcoffs* and *jeers* and more hard encreaſed *preſſures* heaped on them (juſt like the *children* of *Iſrael* in their ſlaviſh *brick-kils*) yea and ſometimes *puniſhed* for complaining; Till, *now*, thoſe our moſt *pious* and *prudent Reformers* voted againſt them as moſt unfit to abide in the *Miniſterie*. Yea, then thoſe our *parliamentarie Worthies*, the better to help forward the moſt bleſſed work of

The Prelates ill-legall Synod nullified.

Their accurſed Canons damned.

Their monſtrous Et cætera-Oath alſo condemned.

Scandalous prieſts diſcovered and diſcountenanced.

1 Sam. 2. 17.

Church-

Church-reformation, *unanimously voted* against and *discountenanced* all our *too-rich* and *lazie Non-residents* and *soul-pining*, if not *soul-plaguing Pluralists*; those *spirituall Polygamists*, who (were the *law of man* as firmly *exact* and *strict* for *spirituall* as it is for *carnall Polygamie*, or having *two wives*) we all know what their *danger* and just *demerit* should be. With *these* also have they most *worthily voted down*, a *sweatlesse swarm* of *droaniſh Deans* and *unprofitable Prebends*, and such like *Clergie-traſh*, who lay lurking in the *Bee-hives* of the *Church*, and *lurching-away* the *sweet honey* from the *laborious Bees*, *painfull Preachers*, yea *infesting* and *moleſting* them with their *waſpiſh-ſtings* of *Anti-chriſtian tyrannie* (just like the *muſtie Munches* and *lazie-Abbey-lubbers* of *Rome*, in times past, and which *baſe* and *blockiſh condition*, they (certainly) *longed* and *laboured* (secretly) to set up again, but I trust their *eyes* and *heart too*, shall *fail them* ere they *effect* it) untill they had *quite driven* them out of their *honey-combes*, and *kill'd* or *ſtarv'd-up them* and *theirs* by *priſons* or *exile*; all these, I say, were by those our blessed *Maſter-builders in Parliament* by their *unanimous ſuffrages* not onely *voted againſt* as a *ſuperfluous* and *unprofitable burthen* on Gods *Church*, but thereby also a *way* was made *plain*, and *wide-doores* were set open for a blessed *reſtauration* and *replantation* of most *faithfull* and *painfull Paſtours*, and *laborious Lecturers*, *choſen* and *ſet up* with the *peoples conſent* and good liking, and not to have *dumb-dogs* or *ſoul-robbers* and *theeves* which *came not* in at the *doore*, but through the *windows* of the *Church*, violently *obtruded* on them, whereby the Gospel begins to *thrive* and *flouriſh* again; and *Sions young-converts* to be graciously *growing up* among us, in the true *judgement* and *knowledge* of Christ Jesus; whereas, *formerly* the *Prelates* and *Pontificians* durst *ſcoffe*, *ſleer*, and *jeer familiarly* at those *faithfull* and *painfull Lecturers*, and most *atheiſtically* ask in *deriſion*, *What kind of creatures those Lecturers were*, and most *impiouſly* and *audaciouſly* (even in the *preſence* of the *great God* of heaven) vow to * *worm them out* ere they had done with them. But our good God gave these *curſt cows* (or rather *wilde buls of Baſhan*) *ſhort horns*, and though they had *gone-on* in a great *meaſure*, and done much *miſchief* therein, yet they could not do the *hurt* which their *hearts* aymed at; ever blessed and praised be our good God for it. And now good

Non-residents and Pluralists voted against.

Deans & Prebends voted down.

Godly Pastors and Lecturers set up again with the peoples consent.

Isa. 1. 27.

* Which very words the Arch-prelate of Canterbury spake most proudly to a godly Pastour my worthy friend.

Reader *reflect* thine *eyes* and *review* these rare *mercies*, and tell me then, was not *Englands* God, herein, also *seen in the Mount of Mercies*, by this so strange an overture and alteration of things *interposed* between such *eminent* and *imminent* danger of utter *losse* of our *bright* and *burning Candlesticks* of the *Gospel*, and fear of *stinking snuffs* of *ignorance, errour* and *atheisticall profaneness* to be set up in their *places*, and *little* or *no hope* (at least in *humane apprehension*) of help by lesse than *such miracles* of *mercies* as God himself hath in *these* our *happie dayes* wrought and *poured-down* upon us, and such indeed as *none* but a God *could procure* for us. O how *sweetly* and *suddenly* hath God turned our *Captivitie into admirable freedom and libertie*. And who can consider these things without *serious* and *deep admiration?* and who can call them to *remembrance* without *heart-ravishing joy* and *delight?* yea who can chuse but *acknowledge* in his most *grateful heart* the great *praises* of the *Lord?* and with holy *David*, that *harmonious chanter* and *musicall inchanter* of *Israel*, confesse Gods infinite *free favour* and *love* to *England* in thus *encompassing and begirting us about with sweet songs of such deliverances*.

Our Candlesticks almost lost, and stinking-snuffs setting-up.

Psal. 126. 1.

Psal. 32. 7.

But yet here's not all, for our blessed *parliamentarie Worthies* have also given us great hope (by Gods goodnesse) of timely *purging* also the *two famous Fountains* of our *Kingdom, Oxford* and *Cambridge* from the *muddy mire* and *mud* of *Romish innovations*, which, seeling there also hath made *their streams stink* of *Poperie*; yea, I say, great hopes of happily *healing* the (*once* most *clear-sighted*, but now and of *long time*) *blear-eyes* of our *Nation*, grown *mightie sore* with *Romish-rednesse*, by *drinking in* too much of the *wine-lees* of *poysoning Popish fopperies*; in so much that *Truths clear-sighted* Servants *eyes* began to be *mightily offended* by but *looking* on them; and not without cause for, as our Saviour himself saies; *If the eyes be evill, the whole bodie will be full of darkenesse; and, if the light that is in a kingdom* (and especially which is to *give light* to a *whole kingdom*) *be darkenesse, O how great is that darkenesse!* and such truly began to be our *Kingdoms condition*; but now we have, I say, great *hopes*, by Gods *gracious assistance*, that our *Parliament* will *seasonably* provide a *soveraign Collyrium* or *eye-salve*, some *well-distilled eye-bright* of *Reformation* to purifie the *sight* of these *two, once* most glorious

Oxford and Cambridge hopefull to be purged.

Matth. 6. 23.

glorious *lights* in the *whole Christian world*.

Yea, these our noble *Nehemiahs*, and *grave* and *gracious Ezra's* have taken most pious pains to see Gods *Sabbaths* more sincerely *sanctified* than of late they have been, and the *profane soil* of *trauelling Carriers*, *Taverns*, *Ale-houses*, and *Tobacco-shops*, and other loose and irreligious *Shop-keepers* (who heretofore mightily polluted that day) most sweedy *swept away* and *cleansed*. A work of great *concernment* and high *esteem* for the *glorie* of the Lord, than which, I am certain, a *greater*, a *better* cannot be undertaken, as being the very *prop* and *promoter* of all true *Religion*, and without the *entire* and *sincere sanctification* whereof all *true religion* would quickly decay, and be utterly lost; yea, I say, a *Nation-upholding* Christian *dutie* of richest *valuation*, as having more *precious promises* annexed to it than *any other* I know of in the *whole book of God*, and which hath more *ennobled* our *Realm* and made our *Kingdom* more *illustrious* (God alone who hath so *graciously* upheld it among us, have all the *praise* and *glorie* of it, and we *onely* the *comfort*) than all our *reformed Neighbours* about us; yea such a *blessed* and *holy duty* as hath caused more *mercies* to *fall*, yea *flow*, upon our *English-Nation* than *ever* did on *any people* of the *Christian world*. Yet our *most iniurious Prelates*, together with their *profane Pontificks* have most *shamelesly striven* to *viciate* and *defile* this our *Sabbaths precious honour* (the *main readie* and *road-way* to have brought the *curse* of God upon us, and utterly to have *ruinated* our *whole Kingdom*) by whose means it began in *King James* his dayes to receive a *deep died stain* by that most *wicked* and *accursed* book of *tolerating* vain *sports* and profane *recreations*, forsooth, on the Lords day, which, since hath been *avowed* and *advanced* more highly by them, than, at the *first*; but now, *since*, in our *present Soveraignes* time more *pertinaciously pressed* and perniciously *enforced* on Gods dear *Saints* and *servants* in the *ministerie* than *formerly* it had been, whose *tender-consciences* could not endure it, and who (being in their most *just zeal* for the Lords *high honour* therein, and sincere *love* to true *Religion transported* above all *fears* and *frowns*) were most egregiously *abused*, *vexed* and *punished* for refusing to admit and *read* the *said wicked-book* in their *Churches*: until it most graciously pleased our good God by the blessed *Parliament* to prevent the most *mischievous* *growth*

Sabbath-dayes better sanctified.

The due praise of the true sanctification of the Sabbath.

A profane book for sports on the Lords day.

Most violently pressed by the Prelates on Gods people.

growth of this *unexpressible abomination* of our so holy *Fathers* of the *Church* together with the *rotten rable* of *Pontifick-Arminians*, Romes *Minions* indeed, by a particular *Order* from the House of *Commons* in *Parliament* for the more *strict sanctification* of that day, which I have hereunto annexed.

The Order of the House of *Commons* for the due sanctification of the Sabbath or Lords day, *April*, 10th. 1641.

IT is *this day ordered* by the *House of Commons* that the *Aldermen* and *Citizens* that serve for the *Citie* of *London*, shall intimate to the *Lord Maior*, from *this House* that the *Statutes* for the due observing of the *Sabbath* be put in execution. And it is further *ordered*, that the like *intimation* from *this House* be made to the *Justices of Peace* in all the *Counties* of *England* and *Wales*. And the *Knights* of the *Shire* of the severall *Counties* are to take care that *copies* of *this order* be accordingly sent to the *Justices of Peace* in the severall *Counties*.

Printing-Presses set open again.

And also by setting our *Printing-Presses* open whereby a happie *way* was *laid open* again for Gods *learned* and *loyall Servants* by their *pious pens* and *elaborate labours* to *vindicate* the *Sabbaths* most *glorious lustre* to the *honour* of *godlinesse* and *purity* of *Religion*. And was not the Lord, *herein*, also, seen in the *Mount of Mercies* for *Englands preservation* from the *guilt* of *such a wrath-provoking sin*, of such a *Land-scourging rod* as this might have proved to our *Kingdom*, had it so continued, as by the *bellish zeal* of our *Prelates* it was intended.

The Sabbaths honour thereby vindicated. God in the Mount.

Psal. 47, 6, 7, 8.

Sing praises, therefore, O England, sing praises unto God, O sing praises, sing praises to our glorious King. For, God is the King of all the earth, sing praises, therefore, O England, to thy God with understanding. Thy God, O England, reigns over the whole World, and sits gloriously triumphing on the throne of his holinesse.

Gods worship in the Church, better ordered.

Yet, here's not all, for, our ever to be honoured *heroick Parliamentarie Worthies* have added to *that* former *pious pains* of theirs, *this* their godly *care* also, namely, to *purge* and *purifie* the holy *worship* of our God from the *filthie lees* and *dregs* of *Popish Ceremonies*, whereby the tender *consciences* of godly *Ministers* are not so tyed to *Romish trumperie* of *vestures* and *gestures*,

From Romish Ceremonies.

crouchings,

crouchings and *cringings*, and *Jesu-worshippings*, and a multitude of such like *mimicall actions* in Gods *worship* and *service*, as formerly they had been most *tyrannically* pressed and enforced to. Yea, all *Images*, *Crucifixes*, and any *pictures* or *representations* of any of the *persons* of the *Trinity*, or of the *Virgin Mary*, *quite dimolished* and *extirpated* out of *Gods house*; All *corporall Jesu-worship*, I say, and *altar-adoration* (sure and infallible *signes* of *Popish ignorance*, and of the *Romish-Strumpets outward-paintings*, but *inward rottennesse*, what ever *fair* (yet *false*) *pretences* foolish men and women would, like *Jeroboam* for his *golden calves-worship*, impiously put upon them) most piously *prohibited*, and *Altar-rails* pull'd-down, and *Communion-Tables* set in their *proper postures*; yea all *high-steps* and *ascents* to their *Altars* (clean * contrary to Gods prescript word) by *degrees* commanded to be *levelled*; burthens and conscience-grievances, which neither *we* nor our *fore-fathers* that truly loved the Lord Jesus Christ, and were tenderly-affected to his *pure worship*, could possibly bear: But now they are most happily taken from our *tyred necks*, and almost *broken-backs*, as by an *Order* of *Parliament* may and doth most comfortably appear, which for the *precious excellency* and rare *memory* thereof, I have thought good here to insert, *exactly* and *verbatim* as it came from the *Parliament*, to the *everlasting glorie* of our great and good God, the *honour* of our *Worthies* in *Parliament*, and the unexpressibly *joy* and *consolation* of all Gods people that peruse it.

Crucifixes and Popish pictures in Churches dimolished.

All Jesu-worship prohibited, and all altar-rails dimolished.

* Exod. 20. 26.

An Order from the Parliament against divers Popish Innovations. Dated, Sept. 8. 1641. being Wednesday.

WHereas divers Innovations in or about the worship of God have been lately practised in this Kingdom, by enjoyning some things and prohibiting others without warrant of Law, to the great grievance and discontent of his Majesties Subiects; for the suppressing of such Innovations, and for preservation of the publike peace, it is this day ordered by the Commons in Parliament assembled, that the Church-wardens of every Parish and Chappell respectively, do forthwith remove the Communion-Table from the East end of the Church, Chappell, or Chancell, into some other convenient place; and that they take away the Rails, and levell the Chancels, as heretofore

they were, before the late innovations. That all crucifixes, ſcandalous pictures of any one or more perſons of the Trinitie, and all Images of the Virgin Mary ſhall be taken away and aboliſhed, and that all tapers, candleſticks and baſons be removed from the Communion-Table. That all corporall bowing at the Name (Jeſus) or toward the Eaſt end of the Church, Chappell, or Chancell, or toward the Communion-Table be henceforth forborn: That the Orders aforeſaid be obſerved in all the ſeverall Cathedrall Churches of this Kingdom, and all the Collegiate Churches or Chappels in the two Univerſities, or any other part of the Kingdom, and in the Temple-Church, and the Chappels of the other Innes of Court by the Deans of the ſaid Cathedrals, by the Vice-chancellours of the ſaid Univerſities, and by the Heads and Governors of the ſeverall Colledges and Halls aforeſaid, and by the Benchers and Readers in the ſaid Innes of Court reſpectively. That the Lords day be duely obſerved and ſanctified: all dancing and other ſports, either before or after Divine Service be forborn and reſtrained, and that the preaching of Gods Word be permitted in the afternoon in the ſeverall Churches and Chappels of this Kingdom, and that Preachers and Miniſters be encouraged thereunto. That the Vice-chancellors of the Univerſities, Heads and Governours of Colledges, all Parſons, Vicars, and Church-wardens do make certificates of the perf rmance of theſe Orders: and if the ſame ſhall not be obſerved in any the places afore-mentioned, upon complaint thereof made to the two next Juſtices of Peace, Major, or Head-officers of Cities or Towns Corporate. It is ordered that the ſaid Juſtices, Major, or other Head-officers reſpectively, ſhall examine the truth of all ſuch complaints, and certifie by whoſe default the ſame are committed. All which Certificates are to be delivered in Parliament before the thirtieth of Octob. next. Reſolv'd upon the Queſtion. That this Order now read ſhall be an Order of it ſelf, without any addition for the preſent, and that it ſhall be printed and publiſhed.

Libertie to hear the Word without controlment.

Nay, *her's not all* yet, for, our God whoſe *hands* are ſtill *open* to repleniſh and ſatisfie our *ſouls* with *ioy* and *gladneſſe*, yea (now) to *nouriſh* and *cheriſh* our formerly *ſad hearts* with the *fatlings* of his *over-flowing favours*, hath taken from us our accuſtomed *terrours* and *reſtraints* of *free libertie* to hear the *ſweet ſound* of *Aarons bels* eſpecially on the *Lords-dayes*. As is more fully ſeen and aſſured by a bleſſed Order from the Parliament to our unexpreſſible comfort, which Order I have thought fit to be here inſerted.

Die

Die Mercurii, Sept. 8. 1641.

IT is this day ordered by the Houſe of Commons, now aſſembled in Parliament; That it ſhall be lawfull for the Pariſhioners of any Pariſh within the Kingdom of England and Wales, to ſet up a Lecture, and to maintain an orthodox Miniſter, at their own charge, to preach every Lords-day, where there is no preaching, and to preach one day in the week, where there is no weekly Lecture.

He. Elſyn. Cler. Dom. Com.

Whereby no man (now) is enforced to *ſtay* at *his own Church* where there is no *preaching* to *promote* the *honour of* the day, and to feed *hungrie ſouls* with that *heavenly manna*, whereof (the Lord knows) many *thouſand ſouls* in *citie* and *countrey* ſtood in need, and (had our *Prelates* ſtood in the *heighth* of their *quondam pride* and *crueltie*) they muſt not have ſtir'd out of *their own Pariſhes* to ſeek it elſewhere, but their *ſouls* muſt have *ſtarved* and *died* for lack of it, or elſe have been *poyſoned* with *baſe Arminian ſtuffe* and *dregs* of *Poperie*, thereby to ſuffocate and choak their *poore ſouls* and *ſpirituall underſtanding*, and to make them (like *themſelves*) fit *fuell* for the *increaſe* of the flames of *hell*; Such, I ſay, was their *ſoul-killing crueltie* and *tyrannie*. For why, in thoſe dayes of the *ruffe* of their *pride*, they had *familiarly* and moſt *eaſily* (yet with *Romiſh craft* and *ſubtiltie*) under a *pretence* (forſooth) of *too-abſtruſe* and *profound* and *dangerous points* not fit to be handled in *pulpits* by *ordinarie Preachers*, but by their *grave Biſhops, Doctors, Deans*, and *ſuch-like* rare *ſeraphicall rhetoritians, Schoolmen*, and *maſters* of (high-Commiſſion) *Sentences*, nor in *all Churches*, but in *Cathedrals* (forſooth) and that not at all times, but at *Eaſter*, and *Whitſuntide*, and ſuch like ſolemn *Feſtivals*, under theſe *pretences*, I ſay, they had by their *exorbitant Eccleſiaſticall power* and *juriſdiction*, *eaſily*, but *impiouſly* prohibited all *pure* and *powerfull* preaching on *deep points* of *ſoul-ſaving-grace*, as free *juſtification* by *faith*, *predeſtination*, *certainty* of *ſalvation*, *finall perſeverance*, and *ſuch like*; *diſcountenancing*, yea *puniſhing* all thoſe that *thus* preached or oppoſed their *Popiſh-Arminian Doctrines*, and *advancing* and *preferring* none but their own *Arminian faction*, *rotten-hearted Proteuſes*, apt to be

The miſerie of mens ſouls by Prelates ſoul-crueltie.

A notable peice of Prelaticall tyrannie, now, bleſſedly abolished.

The Kings Declaration before the book of Articles.

The High-Commiſſion Court moſt bleſſedly put down.

A fit deſcription of the Arminian rabble.

turn'd with every *wind* of *falſe-doctrine*, meer *temporizers*, *altar cringers*, fellows onely fit to make *Romiſh-jades* to carry *Popiſh-packs* to *Lambeth Fair*, and *ſoul-cruſhing burthens* on their *haſe-backs*, and *mercenarie ſhoulders*. But, now, ſee (I ſay) (O, to *heavens* eternall *praiſe* and *glorie* be it ſpoken, and to our unſpeakable *comfort*) how our good God, by his bleſſed *Parliament* hath freed our *Pulpits*, *Churches*, and our conſciences too from the *ſoul-devouring* corruptions of theſe *Clergie-caterpillars*, no better than *Romiſh-locuſts* who are moſt bleſſedly *blown away* with the *Eaſtern-wind* of Gods *vindicative indignation* againſt them. And inſtead of theſe that did ſo *beſmear*, *deface* and *defile* Truths moſt *amiable countenance* and *ſacred beautie*, the Lords gracious *out-caſts* (who had formerly been *checkt* and *chid*, and *churliſhly* forced out of the Kingdom (by our *Prelates* pride and inſolencie (more *worth* than *thouſands* of their *Pontifick* train) and conſtrained to expoſe *their lives*, their *wives*, *children*, and *eſtates*, to all the *miſeries* which *Sea* and *Land* could threaten or bring upon them, are now moſt happily call'd home again. O *injurious holy Fathers*, thus *unworthily to uſe*, thus *irreligiouſly to abuſe* Gods ſo *precious iewels*, and to prize their *beggarly Popiſh ceremonies* before ſuch *holy Saints* of God, who ſhined ſo *illuſtriouſly* both in their *lives* and *learning*. By which ſo bleſſed *change* and *overture* for the beſt, *Truth* durſt now ſhew her *fair face* in every *pulpit*, and ſpeak *plainly* and *home*, and needed not (as formerly) to be *ſhrouded* under *ſecret ſhelters*, or *creep* into *corners* for fear of pernicious *perſecutours*: yet *thus* it was, yea *thus* it familiarly was *practiſed* by our *Prelates* (to their indelible *ſhame* and *infamie* be it ſpoken) witneſſe their *hideous High-Commiſſion-Court*, a *Court* of *everlaſting ill-favour*, which, indeed I may *fitlier* call a *Spightfull* rather than a *Spirituall Court*: which at the firſt (as a *reverend* and *eminent divine* well notes) was ordained. like the *dogs* in *Romes capitoll*, to *fright* and *ſcare away Romiſh Jeſuiticall theeves* and *enemies* of the *Church*; but hath all along, for the moſt part *ſorely bitten* and *barked againſt* honeſt men onely (eſpecially in *theſe* our *later dayes*) and *driven* them from the *Church*. A *Court*, I ſay, which made no *ſcruple familiarly* to ſlay both the *ſouls* and *bodies* of Gods moſt *dear* and *precious ſervants*, not onely in thoſe hot *Marian-flaming dayes*, but even in theſe our *more modern times*, wherein our *Prelates* and their *pragmaticall Pontifician Sycophants*

Romes caterpillers blown away.

Perſecuted Paſtors return home.

The High-Commiſſion-Court moſt bleſſedly put down.

phants did ſo *crake* & *brag* of their *ſoft* & *ſmooth* fatherly-*government* of the *Church*, O how many *ſoules* and *bodies* hath that *accurſed Court* ſhut up in *dark dungeons* or els made poor *wavering-mindes* turn *Apoſtates* for fear of their *Harpeian-pawes* to *cruſh* and *ſqueez* them out of their *meanes* and *livelyhoods*, to the utter undoing of them and theirs. The *wickedneſs* of which Court may more *fully*, yea more *foully* appear by our taking notice of the *limmes* and *members* of it, who from the very *head* to the *foot* of them, are a pack of *irreligious*, *profane*, and moſt *looſe-lived nominall Proteſtants at large*, yea, generally, *atheiſticall ſcoffers* at *ſinceritie* in *Religion* and the *power* of *godlineſs*, which indeed was a *paradox* & meer *myſterie* to them, & w^ch they *never were* nor *would* be acquainted with. Certainly, all that *rightly know* them & know, how, *piouſly* to *diſcern* and to *judge* between *light* and *darkneſs*, can truely teſtifie with me this truth, that it is exceeding *difficult* (if not *impoſſible*) to finde *one* among them *all* that is *truely* and *cordially pious*, even the *beſt of them* aſcending *onely* to the happineſs of a *meer civill-honeſt man*, (in my beſt obſervation of them for theſe fortie or fiftie years) and *what* their *happineſs* therein is, (if it aſcend *no higher*) our bleſſed Saviour Chriſt himſelf will to their *little comfort* tell them namely, that if their *righteouſneſs* exceed not the *righteouſneſs* of the *Scribes* and *Phariſees*, they ſhall *never enter* into the *Kingdome of heaven*. But, now, bleſſed, for ever bleſſed and praiſed be our *juſt* and *glorious* God, this *wicked Court*, together with that other *illegitimate* and *ſpurious off-ſpring* of our Lordly *Prelates*, I mean, their *Oath Ex Officio*, an *elder bratt* of the *other Babyloniſh-brood*, and no leſſe replete with accurſed *Conſcience-torturing Snares* than the other, to *break* the *backes* of *mens* and *womens eſtates*, *conſciences*, and *earthly comforts*, by *racking* the very *Soules* and *wracking* the *bodies*, by *impriſonments*, of *both Sexes* that were *conſciencious*, and would not obey their *wicked injunctions*. And in no *ſmall meaſure* alſo was *this Court* and *Oath*, together with their *perjurious* and *vile Viſitation-Articles*, a moſt miſerable *vexation* to poor *Church-Wardens* all over the Kingdome, who by theſe *netts* were *entangled*, and by their moſt unjuſt *commands* and unlawfull *injunctions* were made a *prey* to their *pernicious practiſes*, and thereby alſo made *forges* and *anvills* for the *Prelates* to hammer all their *torturing taxations* on Gods peoples

A brief deſcription of the High-Commiſſion-Court

The members of the High-Commiſſion-Court duely delineated.

Mat. 5. 20.

The Ex Officio Oath damned.

Church-Wardēs freed from their viſitation vexations.

Conſciences. But, now, I ſay, both *this wicked Court* and thoſe their *baſtard-bratts* are (by Gods good *providence* and great *mercie*) condemned to return to their *Stygian-Patrons*, from whom they had their firſt *rice* and *Originall*. And, O, I could wiſh, with all my heart, that (*in æternam rei infamiam*) *That-Sentence* were ſet on *this Court*, or that *roome of Lambeth-Houſe* where it was conſtantly kept, which is mentioned in the prophecie of *Daniel*, namely, that it might be made a *jakes* or *dunghill*, with *this inſcription* engraven in *Marble* with fair *capitall letters*. * *This jakes was, once, the High-Commiſſion-Court.* So *hatefull* and *hurtfull*, I ſay, was that *Court* and its *accurſed effects* to Gods people in *this Kingdome*, eſpecially being *backt* and *boulſterd-up* with the *irreſiſtible wrongs* and unavoidable *oppreſſive cenſures* of the *Star-Chamber*, whether *godly men* and *women* of all *ranks* and *conditions* that diſobeyed the High-Commiſſions unlawfull Commands, were turned over when *their own Eccleſiaſticall Power* was not *prevalent enough* to puniſh and plague them *ſo deeply* as their *malice* and *miſchief* aymed at: Yea and the *all-overtopping power* of the *Councill-Table* was no ſmall *aſſailant* of the ſubjects and *aſſiſtant* to the *Prelates* wicked Deſignes; but, that *tyrannizing Starr-Chamber Court* is by our prudent *Parliamentary Worthies* voted down (as hath been formerly touched) to the *unſpeakable comfort* and *freedome* of the Kings *beſt* and moſt *loyall* Subjects; and the *immoderate* and *exceſſive power* of the *Councell-Table* is by the *wiſdome* of our moſt Worthy *Senators* ſo *ordered* and *reſtrained*, that we may well hope (by Gods mercie) ſuch things as were *heertofore* frequently done to the *intolerable prejudice* of the Subjects *libertie*, will appear amongſt us in *future times* but onely in *Stories*, to give us and our *poſteritie* more *juſt occaſion* to bleſs our God for his Majeſties *goodneſs*, and for the *faithfull* and *indefatigable endeavours* of this *preſent Parliament*.

Dan. 2. 5. & 3. 29.

* The High-Commiſſion-Courts deſerved deſtinie, being the vote of a reverend holy Miniſter of this Kingdome.

See heer the extreame malice and rage of the Prelates.

The Starr-Chamber Court voted down; and the Councill-Table limited & reſtrained.

Now, then, put *all* theſe *laſt* fore-mentioned *Parliamentary-Mercies* together into one account, and then tell me whether they do not ariſe to a *mightie ſumme* and *deep debt* of *everlaſtingly obliging gratitude* to our *ſo bountifull* and *open-handed* & *enlarged-hearted* a God to us *ſo undeſerving*, and rather *wrath-provoking* a people, in thus conferring *ſuch high favours*, ſuch incomparable *free kindneſſes* on *England* ſuch a *ſinfull naughtie Nation?* Yea, tell mee (good Reader) on ſerious *recollection* and *recogitation* of

Thoſe laſt great mercies ſummed up together.

theſe

theſe moſt *bounteous bleſſings*, whether the Lord Jehovah hath not been ſeen moſt conſpicuouſly to *England* above *all Nations* round about it, *On the Mount* of *matchleſs Mercies* (to the ineffable *joy* and *rejoycing* of our Soules) in the *deepeſt gulfes* of our *ſtinging-Staites*. Whether our *God hath not with admirable patience, goodnes, and favour, waited on us that he might be gracious unto us, and exalted himſelf that he might have mercie upon us: for the Lord is a God of judgement, O bleſſed are all they that wiſely wait for him. For, his people ſhall dwell in Sion at Jeruſalem and ſhall weep no more. For, he will be very gracious unto them at the voice of their cry, and when he ſhall hear it, he will anſwer them. And though the Lord give them the bread of adverſitie (for a ſeaſon) and the water of affliction, yet ſhall not their Teachers be removed into a corner any more, but their eyes ſhall ſee their Teachers again.* Thus, O even thus hath our gracious God *directly* dealt with us, thus hath our *Engliſh-Iſraels Sheapherd* of his *late* poor *deſpiſed flock*, kept a *carefull watch* over us, who had been els made the *Prelates perpetuall-Aſſes* to bear all their *Romiſh* and *ſlaviſh burthens*. Wherefore with holy *David*, we may *juſtly* and *ingenuouſly* acknowledge; *Thy righteouſnes, O God, is very high, who haſt done great things for us, O God who is like unto thee? Thou who haſt ſhewn us great and ſore troubles, yet haſt quickned us again and brought us up from the depth of the grave. Our lips ſhall greatly rejoyce when we ſing unto thee, and our hearts and ſoules which thou haſt redeemed. Our tongues ſhall talk of thy righteouſneſs all the day long; for they are confounded and brought unto ſhame which moſt ſeditiouſly and ſcelerouſly ſought our deſtruction.* And thus have we *all* moſt perſpicuouſly *ſeen* and *obſerved* how *gracious* and *propitious* the Lord hath been to his *late* moſt *tottering Church*, croſſing her *craftieſt foes* in all their *deepeſt deſignes* & moſt ſublime *imaginations*, leaving them ſtill in the *lurch* and *loſs* when they *ſeemed* to *ſwell* with *higheſt conceipts* of cruell and accurſed *conqueſts* over their *harmleſs brethren*, letting them ſee (if they *wilfully* blind not their eyes) their *big-ſwoln tympanie* of unſufferable *pride* and *arrogancie* to be turned into a *flaſhie ignis fatuus* of *ſelf-deceiving ſubtiltie*; and changing all their *vaporous-puffs* of groſs *impiety* into *folly* and *madneſs*.

God in the Mount.

Iſa. 30. 18, 19, 20.

England like to have been Romes perpetuall Aſs. Pſal 71. 19, 20 23, 24.

A tympanie of pride

An *ignis fatuus* of ſelf-deceit.

But, now let us proceed to *enlarge* our moſt ſerious *obſervations* on what remains *ſtill* in a moſt *admirable meaſure* heerin, and let.

let us yet farther ſee and conſider, how the Lord who is *never-weary of well-doing* nay who takes *delight* and great *pleaſure* to *pleaſure* his *freely beloved Ones* with his plenteous *benefits*; Of *whom* we cannot ſay as *Eſau* to his Father *Iſaac*; Haſt thou but *one bleſſing*, my Father? but a God who the *more* he *gives*, the *more* he *hath* to *give*, being indeed, an *unexhauſtible ſpring* and *never* to be *dryed* but *ever-overflowing fountain* of all *goodnes* whatſoever. But, withall, take *this note* by the way with thee, good Reader, that as *before*, ſo *now* eſpecially in theſe enſuing *remarkable mercies* thou ſhalt ſee the *rage* and *malice* of the *malignant partie*, marveilouſly interpoſing their *wicked plotts* to croſs and utterly to *fruſtrate*, as much as in them lay, all the *wayes* and *means* of Gods *intended*, yea and *miraculouſly performed mercies* to us, but yet all their *plotts* and *deſperate deſignes* by Gods *good providence*, were ſtill *ſtrangely* thwarted and *timely diſcovered* and *diſappointed*, to our *comfort* and their *ſhame* and helpleſs *vexation*. Let us now then, I ſay, goe-on to ſee how our *glorious Lord* and *King* perſiſts to make us (of *our ſelves*, I confeſſe, and in reſpect of our *Capernaum-like means* of *grace* ſo *unimproved*, the moſt *ſinfull* and *undeſerving Nation* under heaven) the moſt *beloved* and *happieſt Nation* in the *world*. See therefore how our renowned *Parliamentary-Worthies* freed the Kingdome from *that* former *illegall compelling* of the Subject to receive the *order of Knighthood* againſt their will; from the *encroachments* and *oppreſſion* of the *Stannary-Courts* and *Extortions* by *Clerkes of Markets*, from vile *vexations* alſo by *Parkes* and *Forreſts*, which were now by a *Law* reduced into their *right bounds* and *limits*. Yea how they *moved* and *prevailed* with the *King* to ſet forth his *Proclamation* for baniſhing all the *Romiſh Prieſts* and *Jeſuites* out of the *Kingdome* on pain of death upon their *after-apprehenſion* in the Land: Together with an *Act* of *Parliament* for *diſarming* of all *Popiſh-Recuſants* over the whole *Kingdome*, to the great *comfort* and *ſecuritie* of Gods people, who before were in *continuall feare* of their *miſchievous inſurrections* as being well acquainted with their *rebellious Spirits* on all *advantages*, it alſo being a *Principle of their Religion, for the advancement of the Catholick-Cauſe, not to keep any plighted faith with Hereticks*; for *ſuch* they account *all* that are not of *their Romiſh* (not *faith*, but) *faction*. Yea that *cage* of moſt *unclean birds*, *Sommerſet-Houſe*, I mean, in the *Strand*,

Gen. 27. 38.

God is an unexhauſted Spring of mercies.

Compelling of the Subject to take the Order of Knighthood, aboliſhed.

Stannary-Courts and Clerkes of Markets rectified.

Parkes and Forreſts alſo rightly ordered.

Prieſts and Jeſuites baniſhed.

Sommerſett-Houſe, that cage of unclean birds cleanſed.

Strand, cleanſed in good *meaſure* of thoſe *Egyptian croaking Froggs*, the *Filthy Capuchin-Fryers* and *Prieſts*, who lay *lurking* there *too long*, like ſo many *muzled Wolves* and *Tygers*: all theſe or the moſt of them *baniſhed* and *tranſported* over-Sea from us: And the *Queen-Mother* of *France*, (the more to free our hearts from *feares* and *diſcontents*) happily alſo *tranſported beyond Sea* from us. About which time alſo to ſettle our *hearts* with *yet more* ſolid *comfort*, and the more *firmly* to conſolidate our *future hoped happines*, it pleaſed the Lord to put into the *hearts* of our moſt noble *Parliamentary Patriots*, to *unite* and *knit* all the *three Kingdomes* of *England*, *Scotland*, and *Ireland*, in a moſt firme *League* and *Conjunction* of *perpetuall love* and *amitie*, and of *mutuall defence* againſt all *malignant Adverſaries* either *domeſtick* or *forrein*: and to confirm *all this* by a particular *act of Parliament*, ratified by a *full conſent* of the *King* and *both Houſes*, together with an *act of abſolute oblivion* of all exceptions and differences whatſoever formerly intervening twixt *Prince* and *people*. Upon which *both Armies* of *Engliſh* and *Scottiſh Souldiers* were ſhortly after moſt *happily* & *peaceably* diſmiſſed and disbanded, to the *high honour* of our *wonder-working God*, and the *inexpreſſible joy* and *comfort* of *both Nations*, thus moſt *lovingly* and *ſweetly* *ſhaking hands* of true *friendſhip* at their *peaceable departure*.

The Queen-Mother of France alſo ſent away.

A moſt happie union between all the three Kingdomes of England, Scotland, and Ireland.

An act alſo of oblivion thereunto annexed.

Both Armies in the North diſbanded.

And for the farther *confirmation* of this our *happines* and due *retribution* of *praiſe* and *glory* to the Lord our God the *authour* of it, there was an *Ordinance of Parliament* for a *day* of *publick* and *ſolemn thankeſgiving* for this *peace* ſo happily concluded between *England* and *Scotland*, which for the *glorie* of God and *honour* of our *King* and *Worthies* in *Parliament*, I have thought fit here to inſert *verbatim* as it was publiſhed.

An Ordinance of Parliament for a day of publick thankſgiving for the peace concluded between *England* and *Scotland*.

VV*Hereas it hath pleaſed almightie God to give a happie cloſe to the treatie of peace, between the two Nations of England and Scotland, by his wiſe providence defeating the evill hopes of the ſubtill adverſaries of both Kingdomes; for which great mercy, it was by the Kings moſt excellent Majeſtie, the Lords and Commons in this preſent Parliament enacted, that there ſhould be a publick thankſgiving*

Auguſt the 17. 1641.

in all the Parish-Churches of his Majesties Dominions: It is now ordered and declared by the Lords and Commons in Parliament, that the time for the celebration of that publick thanks to almightie God for so great and publick a blessing, shall be on tuesday the 7th of Sept. *by prayers, reading and preaching of the Word in all Churches and Chappels of this Kingdome, whereof we require a carefull and due observance; that we may joyne in giving thanks, as we partake of the blessing with our brethren of Scotland, who have designed the same day for that dutie.*

Our brethren of Scotland attested to be loyall & faithfull Subjects.

According to the act of this present Parliament, for confirmation of the Treatie of Pacification between the two Kingdomes of England and Scotland, whereas it was desired by the Commissioners of Scotland, that the loyaltie and faithfulness of his Majesties Subjects might be made known at the time of the publick thanksgiving in all places, and particularly in all Parish-Churches of his Majesties Dominions: Which request was graciously condescended unto by his Majestie, and confirmed by the said Act. It is now ordered and commanded by both Houses of Parliament, that the same be effectually done in all Parish-Churches throughout this Kingdome upon tuesday the 7th day of Sept. *next coming, at the time of the publick thanksgiving by the severall and respective Ministers of each Parish-Church, or by their Curates, who are heerby required to reade this present Order in the Church.*

What said our Arminian foul-mouth'd Priests to this.

And was not the Lord most *gloriously* heer seen in the *Mount of admirable mercie* and *deliverance* to *England* and *Scotland* after such a *marveilous manner* as never *any Nation* could produce *the like parallell* of gracious *providence?* And may we not therefore with holy *David*, Israels *sweet singer confess we have found the Lord (according to his Word) a sure defence for the oppressed, even a refuge in time of trouble. And therefore they that know thy name will put their trust in thee, for thou Lord hast not forsaken them that have seriously sought thee. Yea, he that is our God is the God of salvation, and unto this God and mightie Lord belong the issues from death.* Heer also ere I have done with *this mercie*, let me desire the Reader to take notice of the *admirable wisdome* and *justice* of God in thus *clearing* the *innocencie* and *integritie* of his *children*. O, what *bitter aspersions* did the *Prelates, Arminians*, and *malignant partie* cast on our *brethren* of *Scotland* at the first, nothing but *traytors* and *rebells* could be heard out of their *slanderous mouths:*

God in the Mount.

Psal. 9. 9, 10.

Psal. 68. 20.

mouths: But, now ſee, I ſay, how *Gods wiſdome* and *juſtice* ordered it, that even *thoſe tongues* that had *ſo taunted them*, yea and in their *pulpits too*, ſhould now be forced even in the *face* of their *Congregations* to give themſelves the *lye*. That of *Job* being heerin moſt clearly ratified, that *The poore hath hope and iniquitie ſtoppeth her mouth*: and that alſo of the holy Prophet *David*, which is full to our purpoſe, *That the King and all good men ſhall exceedingly rejoyce and glorie in God; but the mouth of them that ſpeake lyes ſhall be ſtopped.* And now alſo, let me tell thee, courteous Reader, (to make theſe mercies *yet* more *glorious* to the *praiſe* of our God) that in the *interim* that thoſe *two Armies* lay ſo together in the *North*, the peſtilent *Spirits* of the *Malignant partie* lay not ſtill, but were moſt *maliciouſly working* by their *agents* and *inſtruments* (the *Popiſh Lords* and *pernicious Prelates* being alſo *maine ſticklers* in all theſe miſchievous *deſignes*) to *diſaffect* and *diſcontent* his Majeſties *Armie* by *ſcandalous* and moſt falſe *accuſations* and *imputations* on the *Parliament*, thus to engage it for the *maintenance* of their moſt *wicked deſignes* of *keeping-up* the Biſhops in their *votes* & *Lordly honours* and *functions*, and by *force* to compell the *Parliament* to *order limit* and *diſpoſe* their *parliamentarie proceedings* in *ſuch* a manner as might *beſt* concurre with the *intentions* of their dangerous and potent *faction*. Now this *plot* of bringing the *Engliſh-Armie* from the *North Southward* to *London* againſt the *Parliament* for the *cauſes aforeſaid*, having been particularly enquired into and examined both by that noble and vertuous Gentleman M^r *Fynes* and Sir *Philip Stapleton*, with *others*, they made report thereof to the *Houſe of Commons* about *June* 17. 1641. That they found, that for the advancing of the *ſaid plott*, the *Earl of Strafford* had attempted his eſcape out of the *Tower*, and to effect it the better, had promiſed that worthy Gentleman Sir *William Belfore*, then *Leifetenant* of the *Towre* 20000 li. and to marry his *Sonne* to his *Daughter*, and to make it one of the greateſt Matches in the Kingdome; but Sir *Williams loyaltie* was ſuch as not to be corrupted by ſuch baſe bribes. That Captain *Billingſley* was invited by Sir *John Suckling*, (a *ſuckling*, indeed, in *honeſtie*, but not in *treacherie*,) to have employment in this pernicious project; and that one Captain *Chidley* brought down many *inſtructions* to the *Armie*. That Colonell *Goring* ſhould have been *Leivetenant*-

Thoſe ſlanderous tongues of wicked Prieſts forced to give themſelves the lye in their Pulpits. Iob. 5. 16. Pſal. 63. 11.

A notable deſign of the Popiſh Lords and Prelates with the Engliſh Armie in the North.

The Earle of *Straford* attempted his eſcape out of the Tower.

Sir *John Suckling* a partie in this plott.

nant-generall of the ſaid Armie, and that the *Prince* and the Lord of *Newcaſtle* were to meet them in *Nottinghamſhire* with a thouſand Horſe; all which Propoſitions came from M^r *Jermine* and were diſperſed and made known by Serjeant Major *Wallis* and Captain *Chidley*. The ſaid *Wallis* having confeſſed alſo that the *French* would aſſiſt them in this their Deſign; and that our *holy* (or rather *hollow-hearted*) Clergie of *England*, whereof the reverend (forſooth) *Biſhops* were the *ringleaders*, would at their own charge *ſet forth* and *maintain* a thouſand horſe; *farr more* than ever they *yet* proffered (by a thouſand) to aſſiſt againſt the barbarous and bloudy *Popiſh* Rebells of *Ireland*: To the addition of their everlaſting *ſhame* and *ignominie* be it ſpoken. Finally, that an intercepted Letter of M^r *Jermines* to M^r *Mountague* imported, that they expected the *Earl of Straford* with them in the *North* (but bleſſed be the Lord, their wicked hope was fruſtrated as aforeſaid) and that for the better completing of theſe their moſt *accurſed deſignes*, *Jermine* much endeavoured to get *Portſmouth* into their hands (as one M^r *Bland* confeſſed) but could not compaſs it. Theſe and ſuch like *plotted deſignes*, for the *ends afore-mentioned*, being farther *diſcovered* and *witneſſed* by ſeverall *depoſitions* of diverſe *examinates*, as the Reader may more fully ſee in the late *Remonſtrance of Ireland*, publiſhed by authoritie of the *Parliament*. But when *this* miſcheivous *deſigne* and *attempt* of theirs, thus to bring on that *Armie* againſt the *Parliament* and *Citie of London* (which they well knew was *all along* a *main* and *ſtrong faſt friend* to the *Parliament*) had been by Gods great mercie *timely* diſcovered, and thereby *utterly fruſtrated* and *prevented*, they preſently undertook and attempted *another deſign* of the *ſame* damnable *nature*, with *this addition* to it, namely, to make the *Scottiſh Armie neutrall*, and ſo to ſit ſtill and let them alone whilſt the *Engliſh Armie* (which they had laboured to *corrupt* and *invenome* againſt the *Parliament* and Citie of *London* by *falſe* and *ſlanderous ſuggeſtions*) ſhould execute their *malice* to the *ſubverſion* of our *Religion*, and the *diſſolution of our long happie government*. Thus, I ſay, did they *plott* and continually *practiſe* to diſturb our *peace* and to deſtroy all the Kings *Dominions*: And for that cauſe had employed moſt *induſtriouſly* their *Emiſſares* and *agents* in them all for the promoting of *theſe* their *deviliſh deſignes*. But by Gods *infinite mercie*, and

The Prince alſo and the Earl of Newcaſtle were to advance the work.

The French alſo were to aſſiſt in it.

The hot zeale of our holy Biſhops to work our deſtruction

Maſter *Iermines* Letter intercepted.

Portſmouth alſo attempted to be got into their hands.

Another deſign with the Scottiſh Armie alſo againſt the Parliament & Citie of London.

and the *vigilancie* of *ſuch* as were *honeſt* and *well-affected* to *religion*, to *peace*, and the *proſperity of the Parliament*, they were all, I ſay, ſtill (*timely*) diſcovered and defeated, before they could be *ripe enough* for *execution* among us in *England* and *Scotland*. Onely in *Ireland* which was *farther-off*, and full of *Papiſts*, *Jeſuites* and *Prieſts*, they had time to *mould* and prepare their *wicked work*, and had brought it to much *pernicious perfection*. For, not long after, the moſt *bold* and *bloodie rebellion* in *Ireland* brake-out there, which had it not been *timely* revealed and prevented by Gods great *mercie* and good *providence* in the *preſervation* of the *Caſtle of Dublin*, but the very *Eave* before it ſhould have been taken by the *rebels*; the *whole Kingdom* had been fully poſſeſſed by them, the *government* of it *totally* ſubverted, the *true Religion* had been *quite extirpated* and *rooted-out*, and all the *Proteſtants* whom the *conſcience* of their *dutie* to *God*, their *King*, and *country* would not have permitted to joyn with them, had been *utterly* deſtroyed, as in a moſt *lamentable manner very many thouſands* of them (poore ſouls) have alreadie been, as is moſt *fully* and *fearfully* to be ſeen (to the *terrour* and *amazement* of all Chriſtian hearts that read the ſame) both in that Treatiſe, entituled, *Irelands-Tears*, and the *Iriſh-Remonſtrance*. And, indeed, they have, therby, kindled *ſuch* a *fire*, there, and *blown* it into ſuch an *over-ſpreading flame*, as nothing but Gods *extraordinarie bleſſing* upon the *wiſdom* and *endeavours* of *this State* will be able to quench it. And certainly had not God in his great mercie to our *Land* and *Nation* diſcovered and confounded their *firſt deſigne*, for the grand-plot of all *on England* and *Scotland*, we all in *England* had certainly been the *prologue* to this *wofull tragedie* in *Ireland*, and had by this time (and before them) been the moſt *deplorable ſpectacle* of *lamentation* and *woe*, *ruine* and *confuſion* to all *Europe* that ever the *Sun* beheld. And therefore here, me thinks, we may moſt fitly take up that of holy *David*, with a little *inverſion of the words to our ſelves*. *If the Lord had not been on our ſide, now may England ſay* (*and that moſt juſtly*) *if the Lord had not been on our ſide, when men roſe up againſt us; Then had they ſwallowed us up quick, when their wrath was kindled againſt us. Then the waters had overwhelmed us, the proud waves and raging billows had gone over our ſouls. But bleſſed, O, for ever bleſſed be God, that hath not given us over*

Both deſignes timely diſcovered and diſappointed.

The moſt bloodie and barbarous rebellion in Ireland diſcovered.

The great danger of the utter loſſe of Ireland.

The Iriſh-Remonſtrance & Irelands Tears.

England mainly intended to have been the prologue of Irelands miſeries.

Pſal. 124. 1, 2, 3, 4. &c.

as a prey to their devouring teeth.

Now about this time, it pleaſed the Lord to permit the *malignant partie* ſo far to *prevail with the King*, (and among them the Lord *Cottington*, a *Popiſh Lord*, and *ſtrongly ſuſpected* to be one of the *prime* projecting *heads* of that *faction*) that *Sir William Belfore*, a worthy and noble gentleman then *Lieftenant of the Tower of London* was *diſplaced* from that *office* of *ſo* great truſt, and the ſaid *Lord Cottington* made *Conſtable of the Tower*, who preſently kept a great *pudder* in the *Tower*, *placing* and *diſplacing* things therein, *planting Ordnance* on the *wals* thereof, with their *mouths* toward the *Citie*, entertaining *Souldiers* to guard and keep it of very *ill-condition*, and ſuſpected for *Poperie*; all theſe to the great *terrour* and *amazement* of the *vigilant Citizens of London*, who had ſtill extraordinarie *jealous eyes* on *him* and all his *actions* and *carriages*, and thereupon *complain'd* and *petitioned* the *Parliament* againſt *him*, and his *demeanour* in the *Tower*, and the *Parliament* moved the *King* moſt inſtantly about it; who on their *long* and *urgent importunities* at *laſt* ſo far prevailed with his *Majeſtie*, that he put the *Lord Cottington* from being *Conſtable of the Tower*, and choſe-in one *Collonel Lunsford* to be *Leiftenant* thereof; a man of an ill *name* and *condition* of *life*, and whom *I my ſelf* knew a *priſoner* in *Newgate*, not very long *before*, for a great *abuſe* offered by him to *Sir Thomas Pelham*, now a worthie Knight of Suſſex, and at which time of his *impriſonment*, there, it was generally and credibly reported, that upon an *abuſe* done by him alſo to one of the *Officers* of *Newgate* (who had been his very good friend in the time of his *impriſonment*) he *brake priſon*, or ſtole away, and left the poore *Clerk of Newgate* in great *diſtreſſe* and *danger* thereby; and a man, indeed, moſt *juſtly excepted* againſt by our *grave parliamentarie Senators*, as moſt unfit to have *ſuch a truſt* and *power* entruſted to him, eſpecially in times of *ſuch great* and *conſtant fears* and *diſtractions* of the *State* and *City of London*. Whereupon, *this man* alſo was *much* and *long* petitioned againſt, both by the *Citizens of London*, to the *Parliament*, and by the *Parliament* to the *King*, to have him remov'd, and a man of *known* and *approved integritie*, on whom they might *ſafely* confide, to be choſen into the *place*, and to have the *ſafe cuſtodie* thereof committed to him. Whoſe removeall was alſo, at length *with much*

Sir *Wil. Belfore* put out of his Lieutenantſhip of the Tower.

The Lord *Cottington* made Conſtable of the Tower.

Cottington diſplaced.

Col. *Lunsford* made Leiftenant of the Tower.

Lunsford alſo diſplaced.

much adoe condescended unto, by his *Majestie*, and the said *Colonel Lunsford* put out, the King putting in *one Sir John Byron*, a gentleman though of no such *ill-savour* of life as the former, yet not *answerable* to the *desires* of our *prudent Worthies in Parliament*, whose *wisdom* and *circumspection* fore-saw that to be amisse in the *choice*, likewise which *much discontented* them; and enforced them to petition *his Majestie* for his *removeall* also, as it was the *joynt desire* likewise of *Citie* and *Country*. Here therefore we may now see the great *goodnesse* of our God, in thus *wisely disposing* and *ordering* things; that though the *malignant partie* seemed so far to *prevail*, and get *advantages* against Gods people, yet even *in these* also the Lord still *crost* them and their *devillish designes*, and *regarded* the *desires*, and *cleared the fears* of his servants for his *own Names sake*. Much about which time, a most *impious* and *malicious-hearted* fellow *audaciously* sent a *letter* to the *Parliament*, directed and endorsed to *that* ever most highly *honoured Member* of the *House of Commons*, Mr. *Pim*, a most pious *patriot* of his *country*, and in it a *filthie fresh plaster* taken from a *plague-sore*, expressing in the *letter what* it was, and *why* twas sent, namely, in hope, that the very sudden *sight* and *thought* on it (he being, then, in the *Parliament House*) might and would *damp* and *dead* his heart with *fear*, and so have infected the *worthie gentleman* to *death*, with it. A copie of which letter I have thought fit here to insert, that the Reader may see the odiousnesse of it and this action more fully.

Sir *John Byron* made Leiftenant of the Tower.

Petitioned against.

A Plague-sore plasture sent in a letter unto Mr. *Pim*.

The copie of the Letter sent to Mr. *Pim*, in the Parliament House, with a filthy plague-sore plasture in it.

MAster *Pim*, do not think that a guard of men can protect you, if you persist in your traiterous courses, and wicked designes. I have sent a paper-messenger to you, and if this do not touch your heart, a Dagger shall, so soon as I am recovered of my plague-sore. In the mean time, you may be forborn, because no better man may be indangered for you.

Repent Traitour.

Which letter was delivered, I say, as Mr. *Pim* went into the Parliament. But contrary to the wicked intention of the ma-

ster

Dan 3.

ſter and meſſage, God (whoſe will all his creatures obey, to *ſave* or *ſlay*, as he pleaſeth, as was remarkably evident, in that *fiery furnace ſeven times hotter* than ordinarily, yet not able ſo much as to *ſinge* the *hair* or *clothes* of that *pair royall* of *God-adoring Hebrews* caſt thereinto) preſerved this *Noble Gentleman* from the intended evill thereof. For, this *undaunted* and *conſcience-unſpotted* courageous *Worthie* (like that *magnanimous Romane Camillus* of whom *Plutarch* in his *Lives*, makes mention, who whiles he was delivering his *Embaſſage* to the heathen *Prince* to whom he was ſent by the *Senators* of *Rome*, and with whom the *Romans*, that time, waged war, this Princes Nobles had *ſuddenly* and *unknown* to *Camillus*, ſet a mightie *Elephant* cloſe behind his back, and made it *ſuddenly* and *extremly* to roar, therby thinking to have *ſtartled* and *frighted* this *famous Romane*, but he was nothing moved therewith, but went-on *ſmoothly* and *undauntedly* with his *Embaſſage*, to the *wonder* and *amazement* of this *Prince* and his *Nobles*, who were mightily taken with the *unbended reſolution* of this *couragious Romane*) ſo, I ſay, this pi-ouſly *valourous-hearted gentleman*, *Mr Pim*, was nothing at all *diſ-heartned* or *diſtempered* at the *ſight* of the *plaiſture*, nor with the wicked *threats* which that *atheiſticall wretch* ſent beſides in the letter to *ſtab* him with his *Dagger* if that *plaſture failed*, God having hitherto preſerved him (and I truſt ſo will) a moſt *loyall ſubject* to his *Soveraign*, and a moſt *prudent* and *painfull promoter* of the *beſt good* in *Church* and *Common-wealth*. And although it may, peradventure, be objected, that this was but a *private* or *particular* paſſage, and therefore not *ſo pertinent* to our *purpoſe*: yet conſidering the *eminencie* of the *perſon*, and his *employments* and *uſe* in *Parliament* for the *publike good*, and the *tranſcendent malice* and *envie* of that *malignant perſon* whoever he was, ayming at a *publike miſchief* therein, I could not conceive it *impertinent* to the *preſent occaſion*, but very worthy our *obſervation* and *gratification* to God for it. Much about this time alſo it pleaſed the Lord to put into the hearts of the *worthy Citizens of London*, to take into their ſerious conſideration the great *retarding* and *delaying* of the *weighty affairs* of the *Kingdom*, and the unhappie *protraction* of puniſhing *Delinquents*, together with the uncomfortable *reluctancies* and *diſunion* between *both* the *Houſes*, and all this by reaſon of an *ill-affected*

Camillus a renowned Romane Captain, *Plutarch* in his Lives.

Mr. *Pims* moſt undaunted ſpirit againſt the plaſture.

Mr. *Pims* due praiſe.

An objection anſwered.

The Citizens of London petition both Houſes of Parliament.

potent

potent and pernicious *deſtructive partie*, eſpecially in the *Houſe of Lords*, by *Prelates* and *Popiſh-Lords*, *ſtriving* and *contriving* to *hinder* or quite *make void all good Votes* among them, and to advance *all evill*. Therefore, I ſay, the *moſt* and *beſt-affected* and *pious-hearted Citizens of London* unanimouſly petitioned *Both Houſes of Parliament* touching *thoſe* and *ſuch like* ſerious and important matters, being, I ſay, moſt of them, men of the *beſt* note and *qualitie* of the *whole Citie* both for *piety* and *ability*. Who went with their Petition to the *Parliament*, in a moſt grave and ſubſtantiall *equipage*, in fiftie or ſixtie *Coaches* at the leaſt, and were there moſt graciouſly and gratefully entertained both by the *Lords* and *Commons*, and received a moſt *cordiall* and *comfortable anſwer* to their Petitions; *which act* of theirs (they being the *ſamplar* and *pattern* even of the *whole Kingdom*, and upon whom the eyes of the *whole Land* were caſt, to be by them *encouraged* and *directed*) begat ſuch an *honeſt* and *happie emulation* in all the *Counties* of the *Kingdom*, as by Gods great mercie produced moſt bleſſed effects to us all, as ſhall be more *particularly* and *punctually* declared in its proper place.

The Citizens moſt grave & ſubſtantiall delivery of their Petition.

The gracious anſwer to their Petition.

Not long after alſo, the honeſt *Apprentiſes* of the ſaid *Citie of London* being very ſenſible of their *Maſters ſufferings* by thoſe *diſtractions* in the *Common-wealth*, and the generall *decay* of *trading*, and thereby alſo of *their own preſent* and *future* great *diſcouragements* in their *hope* of comfortable *ſubſiſtence* and *livelyhood* when they were to be *free-men* of the *Citie*, if theſe *inconveniences* continued: They alſo hereupon took the *courage* and *reſolution* to exhibite their Petition to the *Parliament* for ſpeedy and timely redreſſe of *theſe encroaching* and *growing evils*. Which *act* of theirs was ſo *modeſtly* and *orderly* managed by them, that the *Parliament* received their *petition* moſt *courteouſly*, and returned them a very *fair* and *favourable anſwer*, in brief, for the preſent, with promiſe of a more *full* and *ſatisfactorie* anſwer in convenient time. After whom alſo, the *Porters of London*, pinched with extreme povertie by reaſon of the *decay* of *trading*, were thereby neceſſitated, and by Gods providence *thouſands* of them *ſtirred up* and *ſtimulated* to petition the *Parliament* for ſpeedie redreſſe of their *preſent preſſures*, whoſe Petition alſo was very *lovingly* received by the *Parliament*, and they received a *well-pleaſing* replie for the preſent. Now what an *admirable*

The Apprentiſes of London do likewiſe petition.

The Porters of London alſo do petition the Parliament

mirable and *rare effect* these Petitions produced, to adde most justly to *this catalogue* of our *parliamentarie mercies*, this subsequent passage shall clearly demonstrate to the godly Reader, *viz.* Not long after a certain *convenient number* of *Apprentises* being very *modest* in *carriage*, and *well-spoken* young men, went very *civilly* and *peaceably* to Westminster to the Parliament for a *further satisfactorie answer* to their Petition, as was promised to them. But it pleased the Lord it so fell out, that *that desperate* and furious *Collonel Lunsford*, and very many *ruffian-like fellows* with him, being at that time in Westminster-hall, and there walking up and down, at last took occasion by *uncivill* and *provoking words* to the said *Apprentises* and *Citizens* at that time also walking there, to make a great *disturbance* and *hubbub* among them, and from *mocking* and *jeering* of them, and *quarreling* about *Bishops* (whom the *Apprentises* and *Citizens* had, indeed, petitioned against in all their Petitions) threatning those that durst *once speak* against their *reverend Bishops*, at last they drew out their *swords*, and the said *Collonel Lunsford* and his quarrelling *comrades* flew in the faces of the *Citizens*, and *furiously* beat them out of Westminster-hall before them, being all *unweaponed*, and *coming only* in a *fair* and *unoffensive manner* (as aforesaid) to receive an *answer* to their *petition*; and as they departed home from Westminster by *Whitehall*, they were there again most *grosly abused* and beaten by the *Courtiers*, and such like, so that divers of them were *sorely wounded*, and some thereby *killed* by them. Whereupon, the next day (these things falling out about *Newyeers-tyde*, or in *Christmas-holydayes*) very many *Citizens* and *apprentises* went again to Westminster armed, and better prepared than the *day before*, for such affronts, if any were offered to them. But now see how it pleased the Lord it should come to passe, some of the *Apprentises* and *Citizens* were again affronted about *Westminster-Abbey*, and a great *noise* and *hubbub* fell out thereabouts, *others*ome of them watched (as it seems by the sequell) the *Bishops* coming to the *Parliament*, who considering the great *noise* and *disquiet* which was by *land* all about *Westminster*, durst not come to the *Parliament* that way for fear of the *Apprentises*, and therefore intended to have come to the *Parliament* by *water* in *barges*; but the *apprentises* watched them *that way* also, and as they thought

The Apprentises of London go again to the Parliament for an answer to their Petition.

Are greatly affronted.

The Bishops the cause of the quarrell.

Citizens abused at Whitehall by Courtiers there.

1641.

A great disturbance and hubbub at Westm. Abbey the next day.

thought to have come to *land* were ſo *pelted* with *ſtones*, and *frighted* at the *ſight* of ſuch a company of them, that they durſt not land, but were *rowed back* and went away to their *places*. Now, ſee herein, good Reader, a moſt notable *over-powering impreſſion* of divine *providence* on *this buſineſſe*, and learn *hence* ſo much wiſdom as not to deſpiſe *ſeeming contemptible things* and *ſmall beginnings*, as I have formerly touched on a like occaſion. Theſe *lordly* and *loftie Prelates*, (among whom, and a *prime one too*, it ſeemed, was that ſupercilious *Arch-prelate* of York, Biſhop *Williams*) took foul *ſcorn* and high *indignation* at this affront by *Boyes* and *prentiſes*, thus to be debarred from the *Parliament*, eſpecially fearing leſt any thing might paſſe in the *Houſe* againſt them, touching their *lordly dignities* by their *abſence*, on which they had great cauſe to keep continuall *jealous eyes* and vigilant *watch*, they now ſtanding on very *tickliſh terms* with the *State*, and being ſo *perpetually* and *univerſally* petitioned againſt from *all parts* of the *Kingdom*, as a *prime branch* of the *malignant partie*, and ſpeciall *perturbers* of all good for *Church* or *Common-wealth*; therefore, I ſay, being *vext* to the *heart*, and *deeply ſtung* with *diſcontent*, they *vowed revenge*: and thereupon gathered together into their *ſecret Conclave* full fraught with *Stygian-rancour* and *rage*, and aſſiſted, no doubt, with *ſome Jeſuiticall influence* of *Romiſh ſpirits*, they *contrived* and *contracted* a *peice* of *miſchief* or *miſchievous petition* to the *King* and *Houſe of Peers*, which they wholly intended againſt the happy and *ſucceſſefull proceedings* of the *Parliament*, but our good God diverted it to *their own* further *ruine* and *deſtruction*. Now that you may ſee *their own act* and *deed* atteſted and avouched under *their own hands*, I have thought fit here to inſert it, *verbatim*, as they themſelves penned and exhibited it to the King.

The Biſhops are frighted from the Parliament by apprentiſes by land & water.

The moſt remarkable event of that affront to the Biſhops.

The Biſhops juſt fears and jealouſies of their downfall.

The Biſhops do petition the King & Peers touching their grievances.

To the Kings moſt excellent Majeſty, and the Lords and Peers now aſſembled in Parliament.

The humble Petition and Proteſtation of all the Biſhops and Prelates now called by His Majeſties Writs to attend the Parliaments and preſent about London and Weſtminſter for that Service.

THat *whereas the Petitioners are called up by ſeverall and reſpective Writs, and under great penalties to attend the Parliament*, it,

and have a clear and indubitable right to vote in Bils, and other matters whatsoever debateable in Parliament, by the ancient customes, Laws and Statutes of this Realm, and ought to be protected by your Majestie, quietly to attend and prosecute that great Service. They humbly remonstrate and protest before God, your Majestie, and the noble Lords and Peers now assembled in Parliament, that as they have an indubitate right to sit and vote in the House of the Lords; so are they, if they may be protected from force and violence, most ready and willing to perform their duties accordingly. And that they do abhominate all actions or opinions tending to Poperie, and the maintenance thereof; as also all propension and inclination to any malignant partie, or any other side or partie whatsoever to the which their own reasons and conscience shall not move them to adhere. But, whereas they have been at severall times violently menaced, affronted and assaulted by multitudes of people in their coming to perform their services in that Honourable House, and lately chased away and put in danger of their lives, and can find no redresse or protection, upon sundrie complaints made to both Houses in these particulars. They likewise humbly protest before your Majestie, and the noble House of Peers, that saving unto themselves all their rights and interests of sitting and voting in that House at other times, they dare not sit or vote in the House of Peers untill your Majestie shall further secure them from all affronts, indignities and dangers in the premises. Lastly, whereas their fears are not built upon phantasies and conceits, but upon such grounds and objects as may well terrifie men of good resolutions, and much constancie. They do in all dutie and humilitie protest before your Majestie and the Peers of that most honorable House of Parliament, against all Laws, Orders, Votes, resolutions, and determinations, as in themselves null, and of none effect, which in their absence, since the 27th. of this instant moneth of December, 1641. have already passed; as likewise against all such as shall hereafter passe in that most honorable House, during the time of this their forced and violent absence from the said most honorable House; not denying, but if their absenting of themselves were wilfull and voluntarie, that most honourable House might proceed in all their premises, their absence or this protestation notwithstanding. And humbly beseeching your most excellent Majestie to command the Clerk of that House of Peers to enter this their petition and protestation among his Records.

The Bishops Petition and Protestation to the King and Peers.

They will ever pray to God to blesse, &c.

Jo. Eborac. Tho. Duresme. Rob. Co. Lich. Jos. Norw. Jo. Ma. Guli. Ba. & Wells. Geo. Heref. Rob. Oxon. Ma. Ely. Godfr. Glouc. Jo. Peterburg. Morris Landaff.

This *petition* and *protestation* being thus exhibited to his *Majestie*, the *King* was pleased to send it immediately to the *House of Peers*, who having seen and perused it, were forthwith *highly offended* with it, and so sent it *immediately* to the *House of Commons*; whereupon *both Houses* met in the *painted Chamber*, at a Conference there, and after it, accused *those* 12. *Bishops* of *high treason*, for endeavouring to subvert the *fundamentall Laws* of the Realm, and the very being of *Parliaments*; whereupon they were by the *Lords* sequestred from the *Parliament*, and *imprisoned*, ten of them in the *Tower*, and (for their *age sake*) two of them committed to *custodie* to the *Black-Rod*. Thus was the *Parliament* most happily freed of 12. *of them* at *one clap*: And thus, I say (ever blessed be the Lord our God for it) that which the *Parliament long desired*, and the *well-affected* people over the *Whole Kingdom so long* and so *unanimously petitioned* for (even the *extirpation* of the *Bishops* out of the *Parliament*) but could not well tell how to *accomplish* it, God hath made *themselves agents* and *actors* of to *their own* just *shame* and *sorrow*, but to the *high content* and *rejoycing* of all Gods faithfull *children* and *servants*. And, certainly, if ever, here was a most *visible print* of Gods *over-powring providence* crossing these *Prelates* craft, paying them in *their own coyn*, and most clearly manifesting himself *to behold all the high things of the earth, and that he onely is King over all the children of pride*.

Twelve Bishops impeached of high treason, and imprisoned in the Tower.

Quod nequit ingenium Deus facit.

Job 41. 34.

And yet (give me leave, good Reader, to give thee this *one note* by the way, of *no small consequence* and *concernment*, touching these our *present Prelates* of *England*) notwithstanding all the most evident and undeniable *manifestations* of Gods *arrows* of *wrath* and *high displeasure* shot against them all, partly for their *craft* and *cruelties* exercised against Gods *faithfull-ones*, and partly for the *Laodicean-temporizing coldnesse* and *security* even of the *very best* and most *moderate* of them all, without exception of *any one*, who have rather chosen (like the *accursed*, yea *bitterly accursed rulers of Meros*) to *lie still*, to *sleep* in a *whole skin*, enjoy *quietly* their *fat Bishopricks*, and *lordly dignities* and ease therein,

Mark this note well.

1. Craft and cruelty.

2. Laodicean security. Iudges 5.

O how far short came all our best Bishops of noble Q. *Hester* in her zeal and courage for God and his Saints!

therein, than with noble and renowned *Queen Hester*, who, in the cause of her *afflicted* people the *Jews*, resolved (in a far more *certain danger*, every way, than they could have been liable to) to *hazard her life* and *honours*, with an, *If I perish, I perish*, (ah *shame, unexpressible shame* to them all, that a *weak-woman* should *out-strip them all* in a *masculine heroick spirit* for her *religion* and *people*) than like her, I say, to expose their *rich revenews*, much lesse their *very lives* as *she* did *hers* (tell me, I say, of *one* among them *all*, that did thus) to *danger* or *losse*, to *adventure* the *safe-guard* and *welfare* of the *Church* and *children* of God, which they saw daily so *overtop't* by *rank over-growing poperie* and *atheisme*. Which *lazinesse* and *coldnesse* of theirs, though they *slightly* passe it over as a *small sin* or *no sin* at all; yet Christ himself our blessed Saviour tells them, they are no lesse than *down-right Antichrists*, even *flat* and *false enemies* of the Lord Christ, as is clear, (Matth. 12. 30.) by our Saviours own words. *He that is not with me, is against me.* Which being so, let them *all* (even the *best* and most *moderate* among them) take heed of *that* fearfull *sentence* of the Apostle. *If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha. Even, accursed with a most bitter curse.* And how can *these Prelates* say, truly, that they *love* the Lord Christ, when they either so *palpably persecute* him in his *beloved members*, or at least, *egregiously slight* and *disrespect* him, in suffering his *holy cause* and *faithfull servants* to be so *discountenanced* and *trampled upon*, as they have been *these many yeers*, especially *of late*. And yet, I say, in all this so dangerous and *double-guilt* and *deep-die* of grosse *impietie* in them (which indeed is *the note* I aym at, and is the *wonder* and *admiration*, mixt with *grief* of my *soul*, to see and consider) that even the *very best* of them hath not *to this very day* given us the least *print* or *expression* of true *repentance* and godly *remorse* of *soul* and *spirit*, for these so *great* and *grievous* sins of *theirs* of *crueltie* and *security*, or *carelesnesse* of Gods *people* and their *religion*; but even the *best of them* still, I say, *suffering* the *Gospel* of *grace* and *truth* to *sink* or *swim*, what car'd they, so they may be *quiet*, and be thought *great Clerks*, *rare disputants* against *Popery* in *words* and *writings onely* (yet oft *jugling* with us *therein too*) and the *wise* and *moderate* men (forsooth) of the *world*. Yea, I say, *so far* are some of them from *cordiall remorse* and *penitencie* for those

1 Cor. 16, 22.

Here is the pith of the note, which I desire thee to mark.

The great impenitencie of our Prelates.

thoſe *accurſed abhominations* aforeſaid, that * *one* of their moſt *moderate, wiſe men* of *peace*, ſince his being in *priſon* in the *Tower*, hath not been aſham'd with his accuſtomed *rhetorically-glorious* and *ſmoothly painted phraſes* to daub over his *great-guilt* of *conſcience*, eſpecially in point of *ſecurity* and *careleſneſſe of Gods truth* forementioned by me. O theſe *men* of *peace* (forſooth) how have they forgotten even *hypocriticall Jehu's* aſſeveration, *What peace, ſo long as the whoredoms of that Romiſh Jezebel are ſo many and ſo miſchievous amongſt us?* Yea I ſay again to him in particular, he ſhould have had *no peace* with *Rome*, as well as he wrote of, the *no peace of Rome*. But thus, I ſay, *theſe* our *holy Fathers* of our *Church*, forſooth, theſe our *lordly Prelates*, who with *Biſhop White*, muſt be counted *Princes too*, have carried themſelves in *thoſe* their *great evils*; The Lord in mercie *timely* take from them their *ſuch* a *heart of ſtone*, and give them a *heart of fleſh*, and *clear* the *eyes* of their *underſtanding* ſo wilfully blinded, that they may with thoſe two honeſt *ſelf-denying* and *humble-hearted Biſhops* in *Scotland*, (* whom *Biſhop Hall* ſcoft and jeer'd at for it) with *ſelf-denying ſhame* and *ſorrow* repent their horrible *impietie* to God and his *Church*, and abhor *ſuch* a *princely pompous function* (never of Chriſts *inſtitution*) *as* (even inevitably, for ought I can yet ſee to the contrary) occaſions ſuch *faction* and *defection* from *ſincerity* and *truth*. Which, if they labour not *timely* and *truly* to expreſſe, they muſt *pardon* me if I *beleeve* it were *moſt juſt* with our God, if he ſhould raiſe up againſt them in their *impenitencie*, ſuch a juſt *judge* as godly *Ezra* records, even that *heathen* yet (ſurely) *honeſt-hearted* King *Darius* to have been, in that *noble* and *renowned ſentence* of his, whoſe words are theſe. *I have made a Decree, that whoſoever ſhall alter this word* (*namely of re-erecting and building-up again the old* * *materiall-Temple at Jeruſalem*) *let timber be pull'd down from his houſe, and being ſet up as a jibbet*) *let him be hanged thereon; and let his houſe be made a dunghill* (*or jakes*) *for this.* See here, *for This*, onely *for This*. What *This*? Why onely for daring ſo much as to alter the *Kings honeſt reſolution*, as aforeſaid. But he goes on in the 12. verſe. *And the God that hath cauſed his name to dwell there, deſtroy all Kings and people* (*note this emphaticall expreſſion of this honeſt King*) *that ſhall put to their hand to alter or deſtroy this Houſe of God* (ah *ſhame* to our *guilty Prelates* herein) *which is at Jeruſalem*;

* Bp. *Hall* (a moſt fierce, but fruitleſſe ſtickler for Dioceſan Epiſcopacie) in a book of his lately printed and publiſhed in his own defence.

2 Kin. 9 22.

Bp *Halls* Peace of Rome.

Two Scottiſh Biſhops renounced their Biſhopricks, as an Antichriſtian function.

* In his defence of Epiſcopacie.

Ezra 6. 11, 12.

* O how much more precious are the living temples of the holy-Ghoſt, which, our Prelates have been ſo far from building up, that the worſt of them have laboured to pull down and deſtroy; the very beſt of them have lazily and careleſly ſuffered to be deſtroyed.

If Darius have made a Decree, let it be done with speed. Tremble O *Englands Bishops.* O tremble *at this*; fear, I say, and be asham'd at these words of *this heathen Prince*, which so neerly concern you all.

But, now to leave *this digression*, which, I pray the Reader to pardon, my *ardent zeal* for Gods *cause* and *abused-ones* having thus transported me, and with holy *David almost eaten me up.*

Psal. 69. 9.

And, now, good Reader, tell me, upon sad and serious *rumination* in thy *holy thoughts* on these *last mercies*, whether our God was not most admirably seen in the *Mount* for Englands good? Whether the holy Prophets words were not most truly *manifested* and *ratified* on these out so supercilious *Prelates* in crossing that mischievous plot of theirs against the *Parliament*.

God on the Mount for Englands good.

Nahum 1. 2. 9. *What do ye imagine, saies the Prophet, (O ye Prelats) against the Lord, he will make an utter end; affliction shall not rise up the second time. For, the Lord is jealous, and the Lord revengeth, the Lord revengeth and is furious; the Lord will take vengeance on his adversaries, and reserveth wrath for his enemies.* Yea tell me, I pray, whether (as the Apostle saies) *God hath not chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things which are mighty? Whether God hath not chosen base things of the world (at least, as the world calls and counts them) and things which are despised; yea and things which are not, to bring to nought things that are?* Yes certainly, and hath let them see that *God hath made foolish the wisdom of this world, and hath destroyed the wisdom of the wise, and hath brought to nothing the understanding of the prudent.* Wherefore, we may all, in all *bounden thankfulnesse admire*, and most religiously *adore* the Lord our God in all his goodnesse toward us; and with holy *David*, in pious *admiration* and *adoration* of him, *break-forth* in confession and say; *O Lord, how manifold are thy wondrous works, in wisdom hast thou made them all; the earth is full of the riches of thy goodnesse.*

1 Cor. 1. 27, 28.

Psal. 104. 24.

And thus it having pleased our gracious God to remove that *mountanous work* and *difficult labour* out of the way of our *Worthies* in *Parliament*, which so *retarded* the more clear *passage* of their *parliamentarie weightie affairs*; a thing *so long* desired, *so oft* petitioned, yet, I say, *so hard* to be effected; yea *almost impossible* (as things stood) had not the *Prelates themselves* done

it

it by their own *over-plottings*: Immediately after this their *removeall*, after the *blowing-over* of this *foggie-cloud*, a moſt *ſerene Sun-ſhine* followed. For, the Lord our God, to adde a *greater luſtre* to this *laſt mercie*, did forthwith *ſo concatinate* and *link-together* in *One* the hearts of the *Lords* and *Commons* in *both Houſes* into ſuch a ſweet and harmonious *ſymphonie*, as hath ever ſince produced a moſt *fair* and *facile concurrent expedition* of things, and *conſent* of *minds*, far *beyond* all our *expectations*; yea that we have ſeen, by bleſſed *experience*, that the *Houſe* of *Peers* (being alſo, by a ſecret providence of God *ſtrangely cleared* of many of the *Popiſh-Lords* alſo as well as of the *Prelates*) hath if it were *poſſible* even prevented the *Houſe of Commons* in moſt *forward* and *cheerfull* voting of *weightie affairs*, for the *glory* of God, and the ſingular *good* of *Church* and *State*.

The Prelates being ſo happily put out of the Parliament O, what a bleſſed union followed between both the Houſes of Parliament!

The Popiſh Lords alſo ſtrangely vanithed from the Parliament.

And yet again, behold, how the *poyſonous malice* and *incorrigible ſpight* and *ſplene* of the *malignant partie*, not onely gnaws *inwardly*, and *like the raging and roaring Sea, which cannot reſt, but boils and foams, and ceaſes not to caſt up the mire and mud of miſchief and villanie*; *and all this* (like their *father* the *devill*) out of meer *malice* and *envie* at the hopefull *happineſſe* of Gods *people*, whom they can by no means *abide*, nor *endure* to ſee *proſper* in the wayes of *truth* and *holineſſe*. Wherefore they now thought upon a moſt dangerous and *deſperate* plot againſt the *Parliament*. A plot, I ſay, which (had it taken effect) had not onely cut the *throat* of our *ſweet* and *incomparable comfort* of *this* to be continued *preſent Parliament*, but had involved, overwhelmed (I want words to expreſſe it) the whole *Kingdom* in an *ocean* of *crimſon gore*, had made the *fourth* of *Januaries* (ſeeming) moſt *bliſſefull morning* a *certain* moſt *bloodie evening*. The fourth of *Januarie*, I ſay, a day of *terrour* and *wonder*. *Terrour*, in reſpect of the *determined deſign*; *Wonder*, in reſpect of the *mightie deliverance*. A *day* never to be obliterated out of the *table* of *Engliſh everlaſting grateſull hearts*. Which, that you may ſee in its *own proper* and *native colours* (without any farther circumlocutions or additions of mine, ſave onely to admire Gods *great* and *ſingular* mercie to us in the *admirable deliverance*) I have thought fit to give you the very words of the *Declaration*, or ſo much thereof as concerns our *preſent purpoſe*, ſet out by the *authoritie*

Iſa 57.20.

Another moſt dangerous plot of the malignant partie againſt the Parliament.

Jan. 4. 1641.
Dies mirabilis.
Dies terribilis.

of the *House of Commons*, wherein you shall find the *true* and *genuine description* of it to the *full*, which is this.

January, 17th, *being Munday*, 1641.

A Declaration of the House of Commons, touching a late breach of their Priviledges, set forth by themselves.

The great designe of Jan. 4. 1641. exactly described.

VVHereas the *Chambers, Studies, and Truncks of Mr* Denzill Hollis, *Sir* Arthur Haslerigg, *Mr* John Pim, *Mr* John Hampden, *and Mr* William Strode, *Esquires, Members of the House of Commons, upon Munday, the third of January*, 1641. *by colour of his Majesties Warrant, have been sealed-up by Sir* William Killigrew, *and Sir* William Flemen, *and others, which is not onely against the priviledge of Parliament, but the common liberty of every Subject. Which said Members, afterward, the same day, were, under the like colour, by Serjeant* Francis, *one of his Majesties Serjeants at Arms, contrary to all former presidents, demanded of the Speaker, sitting in the House of Commons, to be delivered to him that he might arrest them of high Treason. And whereas, afterward, the next day (being the 4th of Januar.* 1641.) *his Majestie in his royall person came to the said House, attended with a great multitude of armed men in war-like manner, to the number of about five hundred, both Souldiers, Papists and others, all of them armed, with swords, and Pistols, and other weapons, who all came up to the very doore of the House, and placed themselves there, and in other parts and passages neer to the said House, and divers of them pressing to the doore of the said House, thrust away the doore-keepers, and placed themselves between the said doore and the ordinarie attendants of his Majestie, holding up their swords, and some holding up their pistols ready cock'd, neer the said doore, and saying, I am a good marks-man, I can hit right I warrant you, and they not suffering the said doore (according to the custome of Parliament) to be shut, but said they would have the doore open; and if any opposition were against them, they made no question, but they should make their partie good. and that they would maintain their partie; And, whensoever any Members of the House of Commons were coming into the House, their attendants desiring that room might be made for them, some of the said Souldiers answered,*

A Serjeant at Arms sent from the King to apprehend the five Gentlemen accused of high treason.

The King himself went to the Parliament with 500 attendants Papists & others.

The Souldiers demeanour about the Parliament-door.

ed, A Pox of God confound them: and others said, A Pox take the House of Commons, let them come and be hang'd, What adoe is here with the House of Commons. And some of the said Souldiers did likewise violently assault, and by force disarm, some of the attendants and servants of the Members of the House of Commons, waiting in the room, next the said door, and upon the Kings return out of the said House, many of them by wicked oaths, and otherwise, expressed much discontent that those Members of the House (for whom they came) were not there; And others of them said, When comes the word? but no word was yet given. As they thus stood without, at the door, to the great terrour and disturbance of all the Members then sitting, and according to their dutie in a peaceable and orderly manner treating of the great affairs of England and Ireland, and his Majestie having placed himself in the Speakers chair, he demanded of them the persons of the said Members to be delivered unto him, which is a high breach of the rights and priviledges of Parliament, and inconsistent with the liberties and freedom thereof. But the King not finding those foresaid Members, whom he came for, in the House (for they were purposely absent, with the consent of the House on strong suspition of the said intended event) as he expected; thereupon, he rose out of the Speakers chair, and departed from them without any further molestation; whereupon, the Souldiers and Cavaliers at the door, seeing the King coming forth, cried out, a lane, a lane, and so went all away. After which, some of them being demanded what they thought the said companie intended to have done; answered, That, questionlesse, in the posture they were set, if the word had been given, they should have fallen upon the House of Commons and have cut all their throats (horresco referens; Quis enim talia fando, temperet à lachrimis.) All this being fully proved to be most true, upon severall examinations taken the same January the 7th, before a Committee, then appointed by the House of Commons to sit in London. In which interim, a printed paper, in the form of a Proclamation, bearing date, the 6th of Jan. 1641. issued out, at Westminster, or Whitehall; for the apprehending and imprisoning of them, therein suggesting that through the conscience of their own guilt, they were absent and fled; not willing to submit themselves to justice. The Parliament did therefore declare, that the said printed paper is false, scandalous and illegall, and that notwithstanding the said printed paper, or any Warrant issued out, or any other matter yet appearing against them, or

The Souldiers most audacious and accursed speeches.

The Parliament attendants and Servants about the doore disarmed by force.

The King placed himself in the Speaker of the Parliaments chair.

The plot blessedly croſt by the absence of the gentlemen.

The King departed out of the Parliament

The main intention of this great & grievous designe.

A Proclamation published at Westm. against those Parliament-Worthies.

Voted to be a scandalous & illegall paper.

any of them, they may and ought to attend the service of the said House of Commons, and the severall Committees now on foot. And We do further declare, that the publishing of severall Articles purpourting a form of a charge of high treason against the Lord Kimbolton, *one of the Members of the Lords House, and against the said Mr* Hollis, *Sir* Ar. Hasserigg, *Mr* Pym, *Mr* Hampden, *and Mr* Strode, *by Sir* Will. Killigrew, *Sir* Will. Flemen, *and others in the Inns of Court and else-where, in the Kings name, was a high breach of the priviledge of Parliament, a great scandall to his Majestie and his government, a seditious act manifestly tending to the subversion of the peace of the Kingdom, and an injurie and dishonour to the said Members, there being no legall charge or accusation against them.*

Those worthy gentlemen justified by the Parliament.

Recollect now then (good Christian Reader) thy *sad* and *serious thoughts*, and muster-up thy most exquisite *meditations* on this so *ponderous* and *weightie a passage* of Gods *admirable providence*, and *protection* of *his own parliamentarie-Worthies* (for so, me thinks, I may fitly *call* and *count* them) and tell me whether God was not *wonderfully* seen here in the *Mount of straits*, to turn it (in a moment) to a *Mount of deliverance* to his faithfull *Servants*; yea, and in them, to the *whole Kingdom?* whose *weal* or *woe* (as we all are or ought to be most sensible) was *wrapt-up* in them, being the *representative Bodie* thereof; And when thou hast *fully* and *feelingly* recogitated and ruminated on this *exuberant parliamentarie-mercie*, tell me, I pray thee, whether thou and I and all true *English-hearts* have not most *redundant reason* and *copious occasion* with blessed *Moses*, a little before his *death* (and *dying mens words* ought to make *deep impression* of *credence* in our *hearts*) to confesse and acknowledge, *That there is none like unto the God of Jesurum, who rideth upon the heavens in the help of his beloved-ones, and in his excellencie on the skie. The eternall God is their refuge, and underneath them are his everlasting armes, and he shall thrust their enemies before them. And they shall know that it was thy hand (O Lord) and that thou onely hast done it; and that though they have cursed, yet thou hast blessed, and that when they arose thou madst them asham'd, but hast caused thy servants to rejoyce. Yea and hast carried them on Eagles wings (far and free from danger) and hast brought and placed them neer to thy self.* Yea, I say, again, *now*, if *ever*, those noble and renowned *parliamentarie-*

A brief congratulatory for Gods mercie in this their so great a deliverance.

Deut. 33. 26, 27.

Psal. 109. 27, 28.

Exod. 19. 4.

Worthies

Worthies found that of *Solomon* moſt true. *That the Name of the Lord is a ſtrong towre: the righteous run into it, and are ſafe.* To conclude this, therefore, let the *grateſull* and *gracious conſideration* of *this* ſo *great a deliverance* cauſe me and thee, and them all whom it *ſo neerly* and *peculiarly concerns*, to break-out, with holy *David*, that *ſacred* and *ſugred Singer* of *Iſrael*, and to ſay, *O give thanks unto the Lord, and call continually upon his Name. Sing unto him, O ſing Pſalms to his great Name, and talk of all the wondrous works which he hath done, and all the glorious judgements of his mouth.* Pſal. 105. 1, 2, 3.

Now after this ſo *terrible affront* and *diſturbant affright* to the *Parliament*, it pleaſed thoſe *pious* and *prudent Worthies of both Houſes* for a ſpace to adjourn their ſitting at *Weſtminſter*, and to turn *Both-Houſes* into a *grand Committee*, and for their greater *ſafetie* and *aſſurance* from *Popiſh-plots* and *combinations*, to ſit in the *Citie of London*, in the *Grocers-Hall*. Where, by Gods *mercie* and moſt *ſafe protection* they were moſt *cheerfully guarded* every day by the *train'd-Bands* of the *Citie*, and extraordinarie *lovingly entertained*, and moſt *reſpectively uſed* according to the *high merit* of their *Worth* and *work*, and unto *theirs* and *our* high *content* and ſingular *comfort*. The Parliament adjourned and turn'd into a Grand-Committee at London in the Grocers-Hall.

In which interim of their ſitting in *London*, very many of the *well-affected* and faithfull *Miniſters* of *London* unanimouſly petitioned the *Parliament*, both for choice of an *Aſſembly* for ſetling *Church-diſcipline*, and for the ordering of a *Monethly faſt* throughout the *whole Kingdom*, untill the *diſtreſſes* of *Ireland* and the *diſtractions of England* were by Gods *mercie* graciouſly *quieted* and *compoſed*. Which *petition* of theirs in *both* thoſe *materiall branches* thereof, was moſt favourably entertained by the *Parliament*, and received a deſired anſwer; the Aſſembly of *Divines* being now by *vote in Parliament* fully reſolved on, and all of them nominated for all the *Counties* throughout the *Kingdom* for their adviſe to the *Parliament* for ſetling and ordering the *pure worſhip* of our God, and *true Apoſtolicall diſcipline*; Wherein, the Lord grant they may all be as *meek hearted*, gracious, and faithfull as *holy Moſes* was, to do *nothing* therein (no not in the leaſt particular thereof, eſpecially in Gods *Worſhip*) but moſt *punctually* according to the *pattern* of the Apoſtles practiſe and precepts, no queſtion *fully* and *ſufficiently* to be The Miniſters of London petition the Parliament for an Aſſembly and a monethly Faſt. An aſſembly of Miniſters reſolved on in Parliament.

found in Gods *Word*. The *Monethly faſt* alſo was *ſpeedily* put in practiſe all over the *Kingdom*, which being as it were a *ſpirituall Militia* (as a *reverend* and learned *Divine* of our *Citie* calls it, moſt properly) puts the *Kingdom* into a *ſpirituall poſture* of a *God-pleaſing* holy *warfare* (if religiouſly kept both *for ſin* and *from ſin*) that we may, as it were, *even fight* and *contend* with God by *prayers* and *tears*, by *ſighs* and *groans*, as good *Jacob* was ſaid thus to *wraſtle* with God, yea and may be *prevailers* with God for a *bleſſing* on our *Land*, our *King* and *Parliament*, *Church* and *State*, and thus alſo at length, may *prevail* with *men*, even againſt all the *enemies* of our *peace* and *proſperitie* both *domeſtick* and *forrein*. *Domeſtick*, I mean our *imbred ſins*, baſe luſts, and corruptions; *Forrein*, that is, *treacherous projectors*, and *clandeſtine malignant emulatours* of our *happineſſe* both at *home* and *abroad*. And are not here two *parliamentarie-mercies* more of moſt high concernment; and ſuch as give us *ſtrong* and *irrefragable aſſurance* that *God is with us, and will be with us* (if they be *rightly* and *religiouſly* managed) *and then we need not fear who is againſt us*. Yea, then (as the Prophet ſaid) *They are moe that are with us than thoſe that be for our enemies. Yea, even the Lords legions of chariots and horſemen of fire round about us, to defend us, and to conſume them.* Whereby we may even alreadie triumph and exult with pious *Paul*, and truly ſay, *Thanks be unto God who hath given us victory; yea and made us more than conquerors through Chriſt, in whom he hath freely loved us.* But to proceed.

A monethly Faſt proclaimed all over the Kingdom.

Rom. 8. 31.

2 King. 6. 16, 17.

1 Cor. 15. 57.

In this time alſo of the *Parliaments* ſitting in *London* by a *grand-Committee of both Houſes*, the *ſtout-hearted* and *well-minded Ship-maſters* and *Marriners* to ſhew their *love* and *loyaltie* to the *King* and *Parliament*, exhibited their Petition to the *grand Committee*, and therewith alſo their *votes* and *deſires* full of *courage* and *candor* to ſerve his *Majeſtie* and the *Parliament* to the *utmoſt* of their *power*; which their *readineſſe* and *cheerfulneſſe*, therein, was moſt *lovingly regarded*, both by the *Lords* and *Commons*, and ſhortly after *a fair* and *fit occaſion* was offered to make uſe of their *love* and *ſervice* therein, which they moſt *really* manifeſted to the *full*, as now you ſhall hear.

Ship-maſters and Sea-men petition the Parliament, and proffer their ſervice to it on all occaſions.

The time being now *expired*, and *the laſt day* of the *Parliaments adjourning* from *Weſtminſter* being now come, *Jan. the* 11. 1641. being *Tueſday*, and their *juſt jealouſies* and *fears* being

Tueſday, Jan. 11. 1641.

many

many and *great*, especially by that *so late* high breach of *priviledges of Parliament*, mentioned, *Jan. the* 4th, and our *Worthies*, now, of necessity to return to *Westminster*, the *noble* and *renowned City of London* most *cheerfully* and *voluntarily* proffered their best *service* and *abilities* to *attend* and *guard* them by *land* to the *Parliament* at *Westminster*, and by Gods assistance to secure them from *danger* all the way by *land*, to which purpose the *City Captains* had commanded their *train'd-bands* and *Officers* at *armes* to prepare themselves thereunto, and their *Musketteirs* with *powder* and *bullets*, and *pikemen* with *glistering* arms, which was performed in a *most gallant* and *martiall manner*; and thus our *parliamentarie* noble, grave *Senatours* both *Lords* and *Commons* were in their *coaches* safely (by Gods mercie) *conducted* and *attended* to the *Parliament* by *land*. By *water* also the same day, the *stout* and *courageous Ship-masters* and *Marriners* had *suddenly* and most *bravely* made ready a great number of *long-boats* and such like *vessels* furnished with *peices* of *Ordnance*, *Muskets*, and other *Sea war-like instruments*, their *vessels* also gallantly adorned with *flags* and *streamers*, together with *Martiall-musick*, *Drums* and *Trumpets*; so as it was a most *admirable* rare *sight* to *see* and *hear* their *carriage all along*, and when they came to *Whitehall* and the *Parliament Houses*, and understood that the *parliament-Worthies* were safely there arrived. O how bravely did the *train'd-bands* by *land*, make their *thick* an i *quick volleys* of *shot* ecchо in the *ayre*, and the *valiant Sea-men* let flie their *thundring shot* both *great* and *small* by *water*, their *trumpets sounding*, and their *Drums bearing* in such a *triumphant* and *congratulating manner*, as could not possibly, but *strike-dead* with *terrour*, *amazement*, and *vexation* the *hearts* of the *Popish*, *prelaticall* and *malignant partie*, that either *saw* or *heard* it, or *heard of it*, but *contrariwise*, as must needs *extraordinarily exhilarate* and *rejoyce* all the *loyall* and *honest hearts* of Gods people that *beheld* it, or *heard* of it. And as this was a *singular testimonie* of the *cordiall affections* of the *Citie* and *Sea-men*, and highly *advancing* the *glory* of God, who has put into their *hearts* to expresse their *faithfulnesse* and *thankfulnesse* to *God*, our *King*, and the *Parliament* under whom, and by whom, we enjoy the *Gospel* of *peace* and *peace* of the *Gospel*, in such *rare* and *fair tranquillitie* and *serenitie* above *all Nations* in the *world*. And for the *ratification* of

Our Parliament-Worthies most bravely attended to Westm. by land.

And by water.

A brief description of the brave carriage of the Souldiers and Sea men by land and water.

Terror to the malignant partie; But joy and comfort to the godly.

The legality of the acts aforesaid by land & water.

of all this to be *warrantable* and *legall* to be done; I have thought fit here to insert the Vote of the Parliament publiſhed by their authority.

Ian. 8th, 1641.

At the Committee of the Houſe of Commons appointed to ſit in London to conſider of the ſafety of the Kingdom and Citie of London, and of vindicating the priviledges of Parliament.

Reſolved upon the Queſtion.

THat the actions of the Citizens of London, or of any other perſon whatſoever, for the defence of the Parliament, or of the priviledges thereof, or the preſervation of the Members thereof, are according to their dutie, and to their late Proteſtation and the Laws of this Kingdom. And if any perſon ſhall arreſt or trouble any of them for ſo doing, he is declared to be a publike enemie of the Common-wealth.

Reſolved upon the Queſtion.

That this Vote ſhall be made known to the Common-Councill of the City of London.

Nay, yet to make the *beautie* and *brightneſſe* of that foreſaid Tewſdayes *ſunſhine* of *comfort*, yet more *glorious* to our *eyes* and *hearts*; That very ſame 11th *of Ian.* I ſay, being *Tewſday*, came a *numerous multitude* of *Buckinghamſhire* men, both *Gentlemen*, *Miniſters*, and *others* of that *County*, on hotſ back, in very fair and orderly manner with the *Proteſtation* in their *hats* and *hands*, partly in the behalf of the moſt worthie Knight of their Shire in Parliament, *Mr Hampden*, but eſpecially to petition the Parliament for the *reformation* of evils in *Church* and *State*, the juſt puniſhment of *Delinquents*, the timely relief of *Ireland*, the ſweet and harmonious concurrence of *both Houſes* againſt all *ſiniſter obſtructions*, and the expulſion of *Prelats*, and *Popiſh-Lords* out of the *Parliament*, and to aſſure their beſt *ſervices* and *aſſiſtance* to the *King* and *Parliament*, on all juſt occaſions. And ſince which time, even immediately after, mightie multitudes out of *Eſſex*, divers thouſands out of *Hartford-ſhire*, *Barkſhire*, *Surrey*, and *other Counties* of the *Kingdom*; in brief, from all Shires and Counties of the *whole Realm*, came ſtill one after another

Buckinghamſhire men came riding into the City, to petition the Parliament.

Eſſex, Hertford and other Countiescome to London in great multitudes to petition the Parliament.

other to *London*, to exhibite their petitions to the *Parliament* in the cauſes aforeſaid, from all parts ſwimming in *one ſtream* of *affections* and *petitions*, all having one deſire, all, I ſay, as *one man* unanimouſly conſenting in this *one thing*, namely, a ſerious and ſetled reſolution to petition and pray a ſpeedie *refining* and *reforming* of *perſons* and *things* amiſſe among us.

God on the Mount.

And was not the Lord *Jehovah* ſeen in this rare *Mount of Meries* alſo? Thus to knit the hearts of the people together ſo far diſtant in habitations from one another, according to that faithfull promiſe of his mentioned by the Prophet. *I will give them one heart, and one way, ſaith the Lord, that they may fear me for ever, for the good of them and of their children after them.* And now, good Reader, take thankfull *notice* and *cognizance*, to the everlaſting *praiſe* and *glorie* of the Lord, the onely God that *hears prayers*, and *grants* gracious *returns* unto them in his due time, that upon theſe *confluences* of *unanimous deſires* of the *Kingdom* from all parts thereof the *Biſhops* were voted againſt from having any intermedling with *temporall affairs* and *dignities*, and ſo uncapable of *votes* in Parliament, it having pleaſed the Lord our moſt wiſe God, firſt to catch them in *their own nooz*, to entangle them in *their own ſnare* whereby their perſons were (even by themſelves) firſt ſequeſtred from the Parliament by Law, they being faſt locked-up in *priſon* in the *Tower*. For, on Febr. 5. 1641. the noble *Houſe of Commons* paſt a Bill (*nemine contradicenti*) againſt their having any vote in Parliament, which being ſent to the renowned *Houſe of Lords*, thoſe prudent *Peers* mended the ſaid Bill and added, that they ſhould have no *ſeat* or *place* neither, as well as no *voice* or *ſuffrage* among thm, which was moſt gratefully entertained by the *Commons* with particulat thanks to the *Lords* for their wiſdom and love therein to the *Common-wealth*; and ſo it paſt again moſt currently with them, and being now return'd to the Lords, it paſt clearly among them alſo immediately. And thus on that happie *fifth of February*, was the Church of God moſt mercifully freed of that peſtilentiall diſeaſe wherewith it had long been *infected* and *infeſted*, namely, the *Antichriſtian tyranny* of our *Engliſh Prelates* by reaſon of their *princely pomp* and *lordly dignities*, and familiar intermedling and tampering in *temporall affairs* to the continuall *provocation* of the *wrath* of

Ier. 32. 39.

The Biſhops are quite voted out of the Parliament for voice and place.

The Houſe of Lords make the Billagainſt the Biſhops moſt full of comfort to us all.

Matth. 20.26. God, and the *derogatorie dishonour* of Christs will and prescript pleasure in their ministeriall function. *It shall not be so with you.* And now let the godly Reader, here see and consider the admirable *equitie* and *justice* of our wise and most holy God, meeting them full in *their own wayes* and *works*. They, who being *Lords* and *Barons* (forsooth) in that high Court of Parliament, yet could seldome or never find a *heart* or *voice* for *Christ* and *religion*, but freqently against *Christ* in his *holy members*, and against the *power* and *purity* of religion; have, now (most justly) no *voice* or *place* in Parliament to help *themselves*, but are thrust out, *as men not desired*, like that wicked King *Jehoram*, who departed this life, *without being desired*. And take this note also, by the way, before we leave them; That, they, who in *themselves* and *predecessors* (ever since the time of *glimmering reformation* even in Queen *Elizabeths* dayes of ever blessed memorie, to *this very time*, all along, without intermission) had *silenced*, *suspended*, *imprisoned*, and *impoverished* many hundreds, if not thousands, of holy, painfull and profitable *Preachers* for *Non-subscription*; have now, by an act of *subscription*, imprisoned themselves in the *Tower of London*, and almost quite devested themselves of their *Prelaticall* arrogated *superioritie* over their *fellow-Ministers*. Thus God hath taken them by their own *iniquities*, and hath held them with the *cords of their own sin*. Thus *Goliah* is slain with his own *sword*, and *Haman* is hanged upon his own gallows. And thus was their former *furious* and most *injurious* carriage and course a just *presage* and *omen* of their totall ruine and downfall, which, in substance, is now blessedly come to passe, in this their denudation, *stripping* and *whipping* from their *lordly dignities*, haughtie honours, and busie intermedling in *secular affairs*, the rest I *hope* and *pray* will *perfectly* be *effected* in Gods due time.

Note this.

Bishops, who had no heart nor voice for Christ, have, now, no voice nor place for themselves in Parliament, 2 Chron 21.20 Note this also.

Non-subscription silenced many godly Ministers: now their subscription hath imprisoned and almost unbishoped our proud Prelates. Prov. 5.22.

Now, then, see here and observe (good Reader) with a *wise* and most *gratefull heart* (both in regard of the *thing it self*, and also of those two *materiall circumstances*, so observable therein) whether the Lord was not admirably seen in the *Mount of Mercie*, to his poore Church, in *this* so rare and singular *freedome* of it from *future feare* of *Prelaticall tyrannie*. And give me leave to use the Prophets own words, by way of *exulting gratitude* to the Lord our God. *Hearken unto me* (*dear Christians*)

God in the Mount.

Isa. 51.7, 8, 9, 11.

ye that know righteouſneſſe, the people in whoſe heart is the law of the Lord. Fear ye not the reproach of men, neither be ye afraid of their revilings; for, the moth ſhall eat them up like a garment, and the worm ſhall gnaw them like wooll; But my righteouſneſſe ſhall be for ever, and my ſalvation from generation to generation. Awake, awake, put on ſtrength, O arm of the Lord, awake as in ancient dayes, and as in the generation of old. Art not thou it that hath cut Rahab (the Prelates of England) and wounded the Dragon (the whore of Rome)? Therefore do the redeemed of the Lord return and come with ſinging to Zion, and everlaſting joy ſhall be on their head. They ſhall obtain gladneſſe and joy, and ſorrow and mourning ſhall flie away.

The Kingdom put into a poſture of defence.

About this time alſo it pleaſed the *good hand* of God to direct the *hearts* of our *prudent* and *provident parliamentarie-Worthies* to take notice of the moſt dangerous *diſtractions* of the *kingdom*, and as juſt as great fears of *inteſtine turmoiles* which might ariſe among us by the *Papiſts* and *malignant-partie*, if not timely prevented; and therefore to reſolve, according to the *joynt deſires* of the *Subject* in all their *petitions* exhibited in *Parliament* to ſettle a *Militia* by Act of Parliament, for a certain time, namely, untill it might pleaſe the Lord happily to compoſe our *differences*, and to put a bleſſed end to our *domeſtick* and *forrein fears*, that thus by putting the *Kingdom* into a *poſture of defence*, we might by Gods mercie be the better ſecured both from *homebred treacheries* and *tranſmarine invaſions*. For, which purpoſe, they reſolved, in the firſt place, to diſplace *Sir John Byron* from his *Lieutenantſhip* of the *Tower of London*, and to put in *Sir John Conyers*, a man, in whom they had good aſſurance, they might confide, both for his *fidelity* and *martiall abilities*, which, though with much ſtrugling, at laſt they obtained of his *Majeſtie*, to *theirs* and the *Cities* full *content* in that particular.

Sir Iohn Byron, Leiftenant of the Tower, diſplaced.

Sir *Iohn Conniers* made Leiftenant by the Parliament

And for the better putting of life into the *ſad* and *bad affairs* of *Ireland*, and the more ſpeedie and certain ſubduing (by Gods aſſiſtance) of thoſe moſt barbarous and inhumane *Rebels* and accurſed *idolaters of Rome*; It pleaſed our moſt wiſe God to infuſe a *fair* and *famous project* into the hearts of divers *heroick* and worthie *Citizens* of *London*, firſt to proffer, themſelves, by way of *ſubſcription* of certain ſummes of money, to be paid in at ſeverall payments, by them and other *well-affected Subjects*

A fair and famous project of ſubſcription for relieving of Ireland moved and promoved in Parliament.

both in *Citie* and *Countrey*: Whereunto (the thing being moved by petition, and ſingularly approved in Parliament) the *Lords* and *Commons* in *both Houſes* gave admirable encouragement, by their *free* and *forward ſubſcription* of great ſummes, and all their moneys ſo laid out to be repaid and ſatisfied out of the *Rebels lands*, when by Gods aid and aſſiſtance they ſhould be *totally* ſuppreſſed and deſtroyed, and not *before*, nor by *any other wayes* or *means*. And, ſince that (by reaſon of the moſt *atrocious* and *unparralleld cruelties* of thoſe *Romiſh-rebels* in *Ireland*) very many of the diſtreſſed and beſpoiled *Engliſh-Proteſtant* inhabitants, eſpecially *women* and *children*, who were neceſſitated to flie thence, carrying their lives in their hands, and glad (poore ſouls) they ſo eſcaped to *Dublin*, and ſo *over-Sea* into divers parts of *this Kingdom*, being thereby plunged into deplorable *povertie* and *miſerie*) It was, I ſay, further ordered by our truly charitable and pious Parliament, that there ſhould be a generall *collection* or *contribution* over the *whole Kingdom*, for and toward the preſent *relief* and *ſupplie* of ſuch diſtreſſed *men*, *women* and *children*, as could hardly ſubſiſt without preſent help and relief. Which ſaid *collection* was ſo fully and freely advanced in this our noble and renowned *City of London*, that at one Church therein, *viz. Aldermanburie*, under reverend and religious *Mr Calamies* fruitfull Miniſterie, upon his *pious* and *pathetical motion* and *inſtigation* to his willing people, a *Collection* was made and gathered, at the *Church-doores* and pariſhioners *houſes*, which amounted unto between 600 and 700 l. at the leaſt.

A general collection ordered alſo to be over the Kingdom for the diſtreſſed Engliſh inhabitants in Ireland.

The moſt liberall collection for Ireland at Aldermanbury in London.

Toward the latter end of Februarie alſo, 1641. It pleaſed the Lord to *blow-off* all *clouds* of *diſpleaſure* from the *Kings* royall *heart*, and to cauſe his *countenance* to *ſhine* ſo ſerenely on the *Parliaments* proceedings, that he ſent the *Houſe of Lords* a moſt gracious and comfortable anſwer, intimating his *royall concurrence* and deſire of *correſpondencie* with *both Houſes*, both in paſſing thoſe Bils then exhibited to his Majeſtie, and alſo referring all matters touching the *Liturgie* and *Church-Government* to the *wiſdom* and *pietie* of the *Parliament* to ſettle and reſolve on.

A gracious anſwer from the Kings Majeſtie touching the Liturgie and Church-government.

And, here, again (good Reader) let us reflect our *eyes* and ſerious *thoughts*, and ſee whether the Lord does not ſtill *carry-*

on his *Works of mercie* to us, by his own ſtrong-arm, and almightie *power* and *providence*; that thus we ſhould now have ſuch ſtrong and *heart-chearing* hope of a *happie* and *long deſired rectifying* and *reformation* of our *Liturgie* and *Diſcipline*, two tickliſh peices to be tampered with, on *pain* of higheſt *indignation* and *diſpleaſure* in *by-paſt* times, but now you ſee and hear of *talk* yea *reſolution* of reforming them. Hereby ratifying and confirming his moſt righteous word and promiſe, by the Propher, in ſhewing himſelf unto our Kingdom *a moſt reſplendent glory in the midſt of us*. Making good alſo that old promiſe of his to his ancient people of Iſrael, namely, *I will turn my hand upon thee, and will purely purge away all thy droſſe, and take away all thy tinne*. O that we therefore in the way of *thankefulneſſe* would ſincerely perform his *holy* and *juſt deſire* of us, namely, in *deed* and in *truth* to *obey his voice*, and cheerfully to *do all* that he hath commanded us! Zach. 2. 5.

Yet, ſee, the (ſtill) *invincible* and *inveterate malice* of the *malignant partie*, who notwithſtanding that they cannot but *evidently* ſee the *hand* of God againſt them *croſſing* all their *counſels*, turning their perniciouſly boiling *obſtructions* to their own *deſtruction* in the iſſue: yet ſtill, I ſay, they manifeſt (right *Pharaoh-like*) more *flintineſſe* and *hardneſſe* of *heart*, preſumptuouſly ſpurning at (as it were) and deſpiſing all Gods moſt wiſe and *over powering proceedings* againſt them; thereby moſt clearly *treaſuring-up* wrath and confuſion unto themſelves againſt the day of Gods *vengeance* and *heaping up* coals of *calamity* on their own heads againſt the day of the Lords *burning jealouſie*. For, much about this time a moſt pernicious and ſeditious Petition was forged and framed by ſome of the *grey-headed* but not *grave-hearted Citizens of London*, which was boldly preſented to the Parliament by them. A Petition, I ſay, much tending to *ſedition*, and the *overthrow* of the *Parliaments proceedings*, eſpecially concerning the *Militia of the Citie*, ayming therein at the overthrow of the ſaid *Militia*, and the ſure defence of the whole Realm (under God) which they had formerly moſt firmly ſetled over the whole Kingdom. In which *ſeditious plot* and *devilliſh deſign* of theirs, though many of no ſmall or mean *rank* and *qualitie* in the *Citie*, yea and ſome of the *higheſt degree* thereof had *deep hands* and *ſpotted hearts* to

Themalignant partie, ſtill, plotting, firſt, in London.

A ſeditious Petition framed and preſented to the Parliament againſt the Militia of the City, & other things of dangerous conſequence.

further it, and therefore had subscribed to it: yet, *one* or *two* most *pragmaticall spirits* among them, were *chief agents* and *active instruments* openly and audaciously appearing and persisting in it, namely, *one Mr Binion*, a *Silkman* in *Cheapside*, who carried himself most proudly and insolently therein from first to the last. But the truly godly, grave and *loyally-affected Citizens of London* understanding thereof, *disavowed it*, immediately joyned together against it, in *another* most *honest*, *fit* and *fair Petition* clean *contrary* to that other, exhibited the same in *Parliament*, desired the *justice* of the Parliament against the *other*, which was received with *singular approbation* of *both Houses*. Whereupon, the other was not long after cast out of the *House*, condemned to be *burnt* by the *hangman*, as a most *scandalous* and *seditious paper*; and the foresaid *Mr Binion* himself (persisting in his obstinate and malevolent *misbehaviour*, was made an example of terrour to the rest (who more wisely *shrunk-in* their *heads*, and recanted their former *over-sight*) being for his foresaid *insolencies* and *misdemeanours* fined 3000. l. disfranchised from the *immunities* of the *Citie*, made uncapable of ever *bearing* any *office* in the *Common-wealth*, and *imprisoned* for two yeers in the Castle of *Colchester*. And yet, again, notwithstanding all this, I say, yea this so *fresh* and *modern* admonition (as a man might have thought) to those *malignant spirits*; They, not long after *brake out again* into a like *misdemeanour* in the *Countie of Kent*, by the main instigation (as it is conceived) of *Sir Edward Deering*, late a Member of the *House of Commons*, who at the beginning and for some continuance of this Parliament was *well reputed* and *reported of*, but at last *brake-out* into a most violent and virulent opposition of the *honourable* and *pious proceedings* of the *Parliament*, which he further most *undiscreetly* prosecuted by printing and publishing a book of all his *former* and *later Speeches in Parliament*, and *one*, especially, not spoken, but onely intended to have been spoken in Parliament. Whereupon the said *Sir E. Deering* was call'd to the *Bar*, sent prisoner to the *Tower*, cast out of the *House* from being any longer a Member among them, & his *said book* condemned to be *burnt*. Which book, though it cannot be denied, but must be ingenuously confest, did render him a *Schollar*, and *wittie acute rhetorician*, yet was full fraught with palpable expressions of an *ill-affected*

One Mr. *Binion* a main-stickler in the foresaid seditious Petition.

A counter-petition exhibited by the honest Citizens against it.

The malignant Petition censured.

Mr. *Binions* censure.

The Kentish malignant Petition.

Sir *Edw. Deering*.

Sir *Edw. Deerings* book of his Speeches printed.

Himself and his book censured.

The Authors opinion of him and his book.

affected heart not onely to the most wise, worthie and *untainted negotiations* of the *Honourable Parliament*, but even to *religion* and the *power of godlines*. A gentleman he was, whom I must acknowledge, I my self much honored for the good things I conceived to be in him at first; but when I had read this his book (which I did, *all-over*, as *advisedly* and *impartially* as God enabled me) I found therein, even almost in its very *portall* or *introduction* to the matter of it and so along, such an *unjust* and *immeritorious eulogie* or *elogie* and *hyperbolicall praise* of the *Archprelate of Canterbury* in generall, and of his book (if his) of his *conference with Fisher the Jesuite*, in speciall: A book most full of *pregnant expressions* (yet *cloudily couched*) of the said *Prelates Popish rotten-heartedneſſe*, as a most *sound* and *learned Replie* to it, hath copiously and clearly discovered to all *judicious* and impartiall *Schollars* that have read it) together with his *affected wittie jesting* and *scoffing* at true pietie in *some places*, and *irreligious* sublime *justification* of grosse *Popish superstition* in *other some*; I could not, hereupon, I say, (God knows my heart) but greatly grieve for his sake, thereby *so dishonoured*, and *blush* at *mine own* so clear *mistake*, who had willingly harboured so good opinions of him before. But to leave him to his *great Lord* and *Master* to whom he must either *stand* or *fall*, with my heartie prayers for his true and timely *retractation*, I return to my purposed matter, from which I have a little *digressed*, but I hope not much *transgressed* therein.

The Arch-Prelates conference with *Fisher* a Iesuite.

A Replie to the said Conference.

Wittie, but irreligious scoffing at pietie and godlinesse in Sir *Eds.* book.

Another *seditious Petition* (I say) was hatched and contrived in *Kent*, wherein (I say) tis more than conceived that *Sir Edward Deering* had a deep hand, which contained *matter* much to *the same effect* with the former of *London*; Which also it seems was much countenanced and encouraged by the *Earl of Bristow* and *judge Mallet*, and for which they were both sent *prisoners* to the *Tower of London*; which Petition being on the 29th *of April*, 1642. brought to the Parliament by *some* of the *prime malignant-ones* (the rest of that rout being some certain thousands remained at *Blackheath* for an *answer*, but were fain to depart with a *flea* in their *ears*) they received most *foul* (but most *just*) *disgraces* at their entrance into the *City*, the gate at the *Bridge-foot* was shut against them, they themselves were disarmed, their weapons being there taken from them, two of their

The seditious petition of Kent was much countenanced by the Earl of Bristow and judge *Mallet*.

The Petition brought to the Parliament.

Their usage in the delivery of their petition.

their *prime leaders*, having exhibited their Petition in Parliament, were committed to safe custodie till fit opportunitie of further examination of this their *high contempt* and *arrogancie*.

The Honest partie of Kent petition against the malignant partie.

But immediately after, the truly *religious*, *honest*, and *well-affected* partie of the said *County of Kent* unanimously also united themselves in an honest and loyall Petition, therein utterly *disavowing* and *protesting against* that other *seditious* and *scandalous one*, who were all, together with their Petition most *courteously* and *lovingly* entertained, and dismissed with great thanks from the Parliament, for that their so *honest* and *peaceable demeanour*.

God in the Mount.

And was not the Lord Jehovah seen here in the *Mount of Mercie*, in thus both timely *discovering* and *discountenancing* these very *dangerous designes* of theirs (as much as in them lay for the present) extremly to *blend* and *disgrace* the *just*, *fair* and *faithfull proceedings* of the *Parliament*; and though they most *secretly* and *subtilly* carried and contrived their designes therein, yet the Lord graciously caused them to be *stifled* in their *birth*.

2 Tim. 3. 8, 9.

So that we may most fitly take up that of the Apostle *Paul*, who speaking of the *perillous times* that should come in the *last dayes*, after a recitall of a *ragged-regiment* of *malignant* and *ill-affected persons*, brings in *Jannes* and *Jambres* (two *audacious* and *arrogant companions*, who obstinately and proudly withstood *Moses*, *reviling and speaking evill of the truth*; *men of corrupt minds*, *reprobate concerning the faith*. *But they shall not proceed* (*saies the Apostle*) *for their folly shall be manifested to all men*. As tis now *with ours*, blessed be the Lord our most wise God for it, and all their *malice* and *mischief* is fallen still upon *their own heads*.

Psal. 115. 1, 2, 3.

Wherefore, we may, nay we must, with holy *David*, most *gratefully* acknowledge, *Not unto us*, *Lord*, *not unto us*, *but unto thy Name be all the glory given*, *for thy mercie and for thy truths sake*: *Who hast not suffered the heathen* (*or wicked*) *to say*, *where is now their God*? *But our God is in heaven*, *and hath done whatsoever he pleased*.

The King having unhappily left his Parliament, sends Messages to them.

Now after these things, the *King* having prest the Parliament, with *divers Messages* in his *unhappie departure* and *distance* from it (as by and by shall be more fully and particularly set forth) and thereby constrained our *prudent Worthies* in Parliament to clear their *integritie* to his *Majestie*, and the *whole Kingdom*,

Kingdom, yea and to the *whole world* alſo, if occaſion were offered; they ſent to his *Majeſtie*, and afterward ſet forth in print divers *Declarations*, *Remonſtrances*, and *Meſſages* from *both Houſes* of *Parliament*, all of them written and penn'd with ſuch *prudence*, *pietie*, and *humilitie* toward his *Majeſtie*, as moſt *apparently* evidenced their great and godly care for the *preſervation* of his *Honour* and the *Kingdoms welfare*, to the great and *unexpreſſible comfort* and *content* of all *Gods people*, eſpecially in the moſt ſweet continued *ſymphonie* and *harmonious concurrence* of *Both Houſes* which now began to be more and more ſtrongly increaſed. notwithſtanding the great and even *mountaneus obſtructions* and *terrible diſtractions* of the times mightily *moleſting* and *retarding* their moſt *important* and *weighti affairs*, our moſt *prudent* and *pious Peers* ſtill ſhewing themſelves (as was toucht before) *more forward*, if *poſſibly* it might be, in all *good motions* than the *Houſe of Commons*. A mercie, which (*things* and *times* conſidered) we are not able *ſufficiently to prize* and *praiſe* the Lord for, it being *that bleſſing* of *the Kingdom* which was ſo *long* and ſo *earneſtly* deſired by the *univerſall confluence* of the *Petitions* of the *whole Kingdom*; yea *that great bleſſing*, I ſay, which the Apoſtle *Paul ſo heartily* and *vehemently* deſires among his beloved *Corinthians*, *That they might all ſpeak the ſame thing*, *and that there might be no diviſion among them*, *but that they may be perfectly joyned together in the ſame mind*, *and in the ſame judgement*. Yea that rare bleſſing which the Prophet *David* cannot ſet out ſufficiently without a note of *admiration*, in the *excellencies* of it, when he ſaid; *Behold how good and joyfull a thing it is brethren to dwell together in unity*. *Yea* (*ſayes he*) *tis like the precious oyntment upon Aarons head*, *diſtilling thence to his beard and running down to the skirts of his garment*. Such a *pretious oyntment*, may I truly ſay, is this *unity* and *concord* in theſe *two honourable Houſes* of *Parliament*, poured on the head of our *Soveraign*, diſtilling thence on the *comely beard of his Kingdom*, this *renowned Parliament*, and ſweetly ſtreaming thence down to the *skirts* or *garments* of the *Land the people* and *inhabitants* thereof. And now ſee, I pray, the bleſſed effects of this happy *union* and precious *complacencie* between the *King* and *Both Houſes* of Parliament, at this time. For about the 9th of April, the *Lords* and *Commons* in Parliament reſolved to ſet upon the

The Parliaments wiſdom and moderation in their anſwers to them.

The ſweet unanimity of both Houſes notwithſtanding their great diſcouragements.

1 Cor. 1. 10.

Concordiâ res parvæ creſcunt, Diſcordiâ magnæ dilabuntur.

Pſal. 133. 1, 2.

Concord a ſweet oyntment to a Kingdom.

The Liturgie and Church government voted to be reformed.

reformation of the *Liturgie* and *government* of the *Church*, whereby Gods *worship* and *service* should be more *purely performed* than formerly it had been, and *discipline* more *piously administred*. And for this purpose they passed Votes in *Both Houses*, and most prudently pitched upon certain eminent godly, grave and learned *Divines* out of *every Shire* and *Corporation* of the *Kingdom*, who should meet together at a time appointed to *discusse* and *consult* among themselves what should be most *apostolicall*, *orthodox* and neerest to the *truth of Gods word*, and so to advise the Parliament for the setling of the same, as by their *order* printed and published by *their authority* may and doth more fully appear, which here I have thought fit to insert and mention to thee.

The Order of the Lords and Commons touching the Liturgy and Church Discipline. Apr. 9. 1642.

THe *Lords and Commons do declare that they intend a due and necessary reformation of the government and Liturgy of the Church, and to take away nothing in the one or other but what shall be evill and justly offensive, or at the least unnecessarie and burthensome. And for the better effecting thereof, speedily to have consultation with godly and learned Divines. And because this will never of it self obtain the end sought therein; they will therefore use their utmost endeavour to establish learned and preaching Ministers with a good and sufficient maintenance throughout the whole Kingdom, wherein many dark corners are miserably destitute of the means of salvation, and many poore Ministers want necessarie provision.*

God on the Mount.

Now then tell me (good Reader) whether the Lord appeared not in a *Mount of Mercie*, in this so *unexpectible* an act of long *desired reformation* in this kind? In these two so extremly *deified Diana's* of our *English Ephesus*, so long setled upon their old lees, and so generally applauded by the *Pontifician* and other *ignorant* and *malignant partie* of our *land*, so as it was thought a thing almost *impossible* to be *effected*. Yet see, I say, what our God can do, what *mountains* of *difficulties* and *disturbances* he is able to *remove*, when he, once, resolves it according to that of the Prophet: *I have spoken it, (saith the Lord) I will also bring*

Acts 19. 28.

Isa. 46. 11, 12, 13.

it

is to passe, I have purpos'd it, I will also do it. Hearken unto this ye stout-hearted that are far from righteousnesse. I will bring neer my righteousnesse, it shall not be so far off, and my salvation shall not tarry, and I will place salvation in Sion for Israel, my glorie. Yet, see, still, the *malignancie* of the *serpentine-brood*, *breeding* and *breathing* more and more *threats* and *vexations* to the *sacred-seed of the woman*. For, not long after, that aforesaid hopefull *amiable symphonie* of sweet *accord* between the *King* and his *Parliament* began to be *besmeared* with the *black-coal* of *evil counsell*, and his *Majesties affections* to be so *alienated* and *estranged* from his *grand* and *grave Councell of Parliament*, that in discontent he *most unhappily* sequestred his *person* from it, almost as far as his *affection*, even from the *Southern* toward the *Northern* parts of his *Kingdom*, to the universall and great *grief* of his *loyall Subjects* who made their *earnest desires* poste as fast after him by their *humble Petitions* to return to his *Parliament*, but alas, all in vain, for in *deep discontent* his Majestie goes on in his journey, takes the *Prince* along with him, was accompanied or attended on by a company of *furious Cavaliers*, who shewed themselves in an *hostile manner* about *Hampton Court* and *Kingstone upon Thames*, past on thence to *New-market*, and so into the *North*, where an attempt was made by the *Earl of Newcastle* to have taken in *Hull*, and the *full fraught Magazine* thereof, varietie of *martiall ammunition*, for the Kings use, but he was prevented, and *Sir John Hotham* a worthie Member of the *House of Commons* was put in possession thereof, for the use of his Majestie, and the good of the *whole Kingdom*. Not long after the King went himself in person to *Hull*, requiring the rendition of the *Town* and *Magazine* into his Majesties hands, but *Sir John Hotham* having order to the contrary from the Parliament, refused so to do, and was therefore by his Majesties command declared a *traitor*. Propositions were made to the Gentrie of *York* to assist his Majesties proceedings against *Sir John Hotham* for the taking in of *Hull* into his Majesties possession by *compulsion*, since he could not obtain it of him by *perswasion*. About which time *Sir Francis Worthly* and divers others *siding together*, and *pretending* themselves to be for the *King*, with their *swords drawn* in an *unaccustomed* and *unexpected manner*, demanded who was and would be on the Kings side? By this evill act

The King, by his ill-affected Counsellors grows into discontent with his Parliament

The King departs from London.

The King takes the Prince along with him.

The King comes into the North.

Hull attempted to be taken for the King.

But prevented by Sir *John Hotham*.

The K: came to *Hull* and required it to be delivered up to him.

On refusall thereof was declared to be a traitor.

Propositions made to the Gentrie of *York*.

Swords drawn.

act of theirs in an especiall manner manifesting themselves to be truly of the *serpentine-seed*, and therein imitating their *father the devill*, that *grand seedsman* of all *sedition*, whose main plot is and ever was to *divide* and *separate* what God hath united. Making a *false* and *foolish discrepancie* and *difference*, first between the *King* and the *Parliament*, which *ought not to be*; and secondly between the *Parliament* and the *people*, which *cannot be*. For what is the Parliament but a *representative-Bodie* of all the *people* in the *whole Kingdom*; and therefore to make men beleeve that the *Parliament* intends to wrong the *people*, by bringing in an *arbitrarie government* (the thing which they mainly *hate* and *labour against*) is to make men *mad with discretion*, to make us think the *Parliament* labours to undo *themselves* with *us*, and to provoke us *madly* to rush on them to *our own certain ruin*. To ask a man therefore whether he be for the *King* or the *Parliament*, is to ask him whether he be for the *King* or for *himself*? See then (discreet Reader) the drift of this *devillish design* and *false distinction*, which is meerly to make men fall together by the eares, and to *sheath* their *swords* in *one anothers* bowels. But now the King receiving no content in this their fruitlesse meeting, the *Gentrie* (but not *Free-holders*, which *was* taken ill) were again summoned to assemble together before the *King*, *May the* 23th being *Friday*, to resolve upon a guard of horse and foot to *safeguard* his *person*; this also was a long time *fruitlesly* agitated. About *which time* or *not long* before, his Majestie published his resolution to go in person to *Ireland* to subdue the Rebels, which was *utterly disliked* by the *Parliament* as a businesse of very *dangerous consequence*. The *Gentrie*, *Yeomen* and *Free-holders* of *York* again are summoned together to *York*, but the honest yeomen were *discourteously* and *uncivilly* used by many of the *Cavaliers* or *attendants* about his Majestie; *complaints* were made thereof to the King, but not answered to their desire. His Majestie much about this time also forbade the exercise of the *Militia*, contrarie to the *Parliaments constitution* over the *Kingdom*, and about the 15. or 16. of *May*, 1642. directed his Letter to *Captain Philip Skippon*, Sergeant Major generall for the *Militia* of the *Citie* of *London*, a brave and expert old *Souldier* and *Commander* in Arms, and a most pious and vertuous Gentleman, requiring his personall attendance at *York*, all excuses set apart, and that there he should know his Majesties

Divide & impera.

A false and foolish distinction made between the King and Parliament.

Insanire cum ratione.

Who is for the King, and who for the Parliament? interpreted.

The gentrie at York assembled again.

The King resolved for Ireland, but contradicted therein by the Parliament.

Freeholders of Yorkshire discourteously used.

The Militia interdicted (to be exercised) by the King.

Captain *Phillip Skippon* summoned to York to the King.

Majesties pleasure: But this command was inhibited and contradicted to the said Captain *Skippon* by the authority *of Both Houses of Parliament*, as is afterward more fully declared. After this, about *May the* 26th, the King sending a letter to the Lord *Keeper* to remove *Midsommer Term* from *London* to *York*: this also was opposed by the Parliament, as shall also be farther declared in its proper place. Much about this time also or not long after this, the said *Lord Keeper* and *seven or eight* other *Lords* left the *Parliament* on a sudden, and without the consent thereof, and departed from *London* to *York*, to the King. In all which time, the Parliament sending many submisse Messages and humble Petitions to his Majestie at *York*, all of them full of wisdom, pietie and patience, yet receive *austere* and *unpleasing replies*, even as his Majestie found *unsatisfactorie returns* to his *expectation* and *desires* in all or most of his *negotiations* in those *Northern* parts ever since his unhappie aboad there. But what is all this (it may be objected) to the present intention of *parliamentarie mercies* to be manifested to us? I answer, this *fore-past* brief *discourse* serves greatly to shew us, in the *first place*, a mightie *fume* and *smoak* now readie to break out into a most *combustuous* and *furious flame*, by the *perverse* and most *pernicious* counsell of the *malignant partie* about the King (as the Parliament had often enformed his Majestie in severall *Messages*) if the Lords *over-powering providence* had not cast on the *water* of *opportune qualification* and *timely quenching* of the same, by the admirable *wisdom* and *singular moderation* of this pious and prudent *Parliament*, hindring the *boysterous breaking-out* thereof, both by their *modest*, *grave* and *gracious Declarations*, their most humble *Petitions*, their *prudent* and *provident Votes* and *Orders*, and their *patient* and most submisse *Messages* to his Majestie at *York*; especially by those two *Declarations* or *Remonstrances* of *Both Houses*, *March*, 12. and March, 23. their most humble, wise and moderate Petition *March*, 26. About which time also it pleased the Lord to stir up the hearts of the *Nobles* and *gentrie* estated in *Ireland*, but then residing in *London*, to petition his Majesties *return* to *London*, and gracious agreement with his great and *highest Court* of Parliament. Together with the *Gentrie* and *Commons* of the *County of Lincoln*, *Staffordshire*, and *Munmouth* in *Wales*; as also a most *excellent* and

The K. sends to the Lord Keeper to remove Midsommer Term.

The L. Keeper and divers other Lords leave the Parliament.

An objection.

The Answer.

Gods over-powring wisdom and mercie still preventing our hastning mischiefs.

Instrumentally by the pious & prudent demeanour of the Parliament.

The Lords & gentry of Ireland petition his Majesties return to London.

So do others.

and *pathetical Petition* from those of *Cheshire*, and another out of *Lancashire*, all of them with an *unanimous concurrence* of *Votes* and *suffrages*, beseeching and imploring his Majesties *speedie* and *propitious affection* and *return* to his *Parliament*. Yea our ever to be honoured, and intimately to be loved *Brethren of Scotland* also were not wanting in their *love* and *loyaltie* to send their *faithfull Commissioners*, and among them the noble and *renowned pious* and *prudent* Lord *Louthen* to *advise* and *beseech* his Majestie to *return* and *listen* to his *loyall* and *faithfull Subjects* in *Parliament*. The *Gentrie* also and *Commons* of the *County of York* most humbly and earnestly besought and petitioned his Majestie, *April the* 30th, to reflect his favourable and princely affections on his great *Councell at London*, and to *cohere* and *adhere* to their *wholesome* and *honourable advise* for his Majesties *honour* and *welfare*: Together with the *Knights, Gentlemen* and *others* of the County of *York* wise and modest answer to his *Majesties demands* of them, not long after, in these words.

Our dear Brethren of *Scotland* also mediate with his Majestie to return.

The gentry & Commons of Yorkshire petitioned his Majesties return to London.

May it please your most excellent Majestie.

The Knights, Gentlemen & others of Yorkshires Answer to his Majesties demands.

WE shall all be ready to defend your royall Person from violence, by all such wayes and means as the Law and our duties bind us. And as for the means to vindicate your Majesties honour, and to put you into possession of your own; We conceive that the best advise that we can offer to your Majestie is, humbly to desire you to hearken to the counsell of your Parliament, who we assure our selves will be carefull of your Majesties person and honour, and to whom your Majestie hath already been pleased to direct a Message to that purpose.

The Declaration or Remonstrance, May 19. 1642.

Again, a *full* and *fair Declaration* or *Remonstrance* was sent to his Majestie from *Both Houses of Parliament*, and to the *whole Kingdom*, bearing date, May, the 19th, wherein were expressed the severall *Depositions* of divers, about the bringing in of the Armie (formerly in the *North*, and then intended against our Brethren of *Scotland*) to *London* against this *Parliament*. And since that, another *Declaration* or *Remonstrance*, bearing date May 26th, 1642, in answer to one under his Majesties name, concerning the businesse of *Hull*, sent in a message to *Both Houses of Parliament*, *May* 21. In which *Remonstrance* was fully

Another Declaration or Remonstrance, May 26. 1642.

set

ſet forth the *Kings of Englands* deep tye of *regall ſtipulation* to rule the *Kingdom* according to the *fundamentall Laws* made by the *Commons* thereof or *people* of the *Kingdom*, and ratifying and maintaining the Subjects *immunities* and *freedoms*, to the *reciprocall* and *harmonious happineſſe* of *King* and *Subject*. Therein alſo fully and fairly clearing *Sir John Hotham* from the imputation of treaſon in his holding the town of *Hull* to his *Majeſties* and the *Kingdoms* juſt uſe and welfare. The ſafe *tranſportation* and removall of that great *Magazine* of warlike ammunition from *Hull* to *London*, notwithſtanding the Kings interdiction of the ſame. The *timely* and *happie diſcoverie* of that *dangerous plot* againſt *Hull* by one *Thomas Beckwith*, gentleman, a *Popiſh-recuſant*, and an inhabitant of *Beverly* in *Yorkeſhire* and others his confederates, ſignified moſt fully and exactly by *Sir John Hothams* own letter to a worthy Member of the *Houſe of Commons*, and publiſhed in print, *June* 3. 1642. *Both Houſes* of Parliament ratifying and confirming by their Orders unto *York*, *Lancaſ.* and all the *whole Kingdom*, the exerciſe of the *Militia*, for the better *ſecuritie* and ſafeguard thereof both againſt *homebred* conſpiring *Popiſh recuſants*, and *forrein* confederating *Romiſh invaders* of the *land*. The *Parliaments* clearing of that moſt worthie and pious gentleman *Captain Phillip Skippon* from any *legall diſobedience* to his Majeſties *command*, in not tendering his *perſonall attendance* on him at *York*; which was confirmed by 3 ſeverall *Votes* in Parliament, which for the Readers more full ſatisfaction I have here inſerted.

Sir *Io Hotham* cleared from the imputation of treaſon laid on him.

The Magazine brought to the Tower of London.

The Popiſh & pernicious plot againſt *Hull* timely diſcovered.

The exerciſe of the Militia ratified by the Parliament in York, Lancaſ. &c.

Serjeant Major *Skippon* cleared by the Parliament.

May 17th, 1642.

Parliamentarie Votes clearing Serjeant Major *Skippon*.

1. THat *this command of his Majeſtie to call Captain* Phillip Skippon, *Serjeant Major generall of the Forces of London, to attend his Majeſties perſon at York, is againſt the Law of the Land, and the liberties of the Subject.*

2. *That this command of his Majeſtie to call Captain* Phillip Skippon, *Serjeant Major generall of the Forces of London, to attend his Majeſties perſon, being employed by Both Houſes to attend their ſervice, without their conſent, is againſt the priviledge of Parliament.*

3. *That Captain* Phillip Skippon, *Serjeant Major generall of the*

the Forces of London, shall continue to attend the service of Both Houses according to their former commands.

The same day also, which was, *May*, 17, 1642. It having been rumoured that *Midsommer-Term* should be adjourned to *York*, and the Parliament understanding thereof, the *Lord Keeper* was required to declare whether he had received any *command* from his Majestie to that purpose; which being answered and satisfied by him to the *Lords*, that he had such a *command*, and the *Lords* conceiving how inconsistent the same was to a *Parliament* sitting at *Westminster* (not to be *dissolved* or *adjourned* without their consent) the Records being carried to *York*, whereof *Both Houses* were to have daily use; and that the *Judges* (whose advise and assistance the *House of Peers* daily required) should be so remote from them. *They therefore voted.*

See here one notable advantage of the legall continuation of this Parliament.

That the King's removeall of the Term from Westminster to York, the Parliament sitting at Westminster, is illegall: And therefore further ordered, That the said Lord Keeper should not issue-out any Writs, or seal any Proclamation for adjourning the said Term from Westminster to York, as aforesaid.

Midsommer Term not to be adjourned from Westm. to York.

About *the* 20. *or* 21. *of May*, 1642. a Committee of *Both Houses* was nominated to consider how they should bring to condign punishment, those *parties* who are *Delinquents* and yet protected against proceedings in Parliament. At which time also the *House* took into consideration his Majesties summons of the 14. *of May*, commanding the *gentrie* to appear before him in their *equipage*. *And thereupon voted*;

Delinquents to be proceeded against.

Votes of Parliamēt against the Kings proceedings in York.

1. *That it appeared that his Majestie seduced by wicked Counsell, intends to make war against the Parliament, who in all their consultations and actions have proposed no other end unto themselves, but the care of his Kingdom, and the performance of all dutie and loyaltie to his person.*

2. *That whensoever the King maketh war upon the Parliament, it is a breach of the trust reposed in him contrary to his Oath, and tending to the dissolution of this government.*

Two Acts of Parliament in *Ric.* 2. & *Hen.* 4 proving such proceedings to be flat treason.

3. *That whosoever shall serve or assist him in such wars are traitors to the fundamentall Laws of this Kingdom, and have been so adjudged in two Acts of Parliament, namely, 11 of Ric. 2. and 1 of Hen. 4. and ought to suffer as traitors. Which said two Acts, taken out of the Records in the Tower of London, containing divers Articles of*

treason

treaſon then exhibited in the Parliament, againſt the Archbiſhop of York, Michael de la Pool and others, in the time of Ric. 2. *moſt exquiſitely and punctually depainting the* preſent ſtate of things with us now, were by *Both Houſes of Parliament* voted to be printed and publiſhed in French, Engliſh and Latine on *May*, 26, 1642. Since this, about *May*, *the* 25. a *diſpatch* was made from the Parliament, to their Committee at *York*, with an *Ordinance of Parliament*, to be publiſhed in all *Market-towns* over that whole Countie, declaring that the Train'd-bands ought not to be raiſed by his *Majeſties perſonall command* as the *affairs* of the *Kingdom* now ſtand. *And on May*, 27. *and* 28. 1642. *two Orders from both Houſes were printed and publiſhed. The one to all high Sheriffs and all other Officers within the Countie of Lancaſter, and in generall to all the Counties of England and dominion of Wales; Both of them, to this effect, that, In regard of their juſt jealouſies and grounded-fears, that his Majeſtie ſeduced by wicked Counſell intended to make War againſt the Parliament, therefore, no Arms and Ammunition ſhould be conveyed toward York. And for keeping a ſtrict watch within their ſeverall limits and juriſdictions, and to ſearch for and ſeize on all ſuch arms and ammunition, and to apprehend all ſuch perſons going to York with any ſuch; and to ſuppreſſe and hinder the raiſing and coming together of any Souldiers, horſe or foot, by any Warrant or Commiſſion from his Majeſtie alone, without the aaviſe and conſent of his Parliament. By this and all other fore-mentioned means to ſtop and hinder* the breaking out of *civill broils* and *diſſentions* in the Kingdom, and to *maintain* and *propagate* the bleſſed and happie peace thereof; yea the *care* and *providence* of this Parliament continually *contriving* and *caſting about* for the welfare of the *King* and *Kingdom*, gave order that the ſeverall Societies of *Sadlers*, *Armourers* and *Gun-ſmiths* ſhould forthwith certifie to the *Houſes of Parliament*, what numbers of *Arms* and *Sadles* they were to provide *weekly*, and for *whom*. And have been moſt *vigilant* and *circumſpect* to cauſe their *Ordinance* for the *Militia* of the Kingdom (for the better ſtrengthening of it) to be put into execution in *Lincolnſhire*, which his Majeſtie had oppoſed by a *Proclamation*, which *Ordinance* of Parliament was, notwithſtanding, obediently *obſerved* and *exerciſed*, in *Buckinghamſhire*, *Middleſex*, *Eſſex*, *Leiceſterſhire*, and other *Counties*. And about the 29. or 30. of *May*,

An Ordinance of Parliament ſent to York touching their train'd-bands.

Two Orders of both Houſes ſent into Lancaſ. and to all Counties in England and Wales.

To oppoſe the illegall proceedings at York.

The Parliaments care to ſee to the arms and ammuniti-on of the Kingdom.

The Militia exerciſed in divers Counties.

An Ancient of Sir Iob. Hothams imprisoned at York.

May, 1642. It having been enformed to the Parliament that an *Ancient* of Sir *John Hothams* was apprehended and imprisoned at *York*; the Parliament presently sent to the *Committee* there to know the *ground* of his *detenor*, and if for being in the service of *both Houses* then they hold it an *act of hostilitie* against the *Parliament*, and are likewise to return the *names* of all such *Members of the House* as are at *York*, their presence there tending to *countenance* the *war* intended against the *Parliament*. And

The 19. Propositions sent to his Majesty from the Parliament for an accommodation.

about *June* the second, this most pious and prudent *Parliament* sent a most *submissive Petition*, with 19 *Propositions* from *Both Houses* of Parliament, all of them containing *matters of high concernment* for the singular good (as they *providently* conceived) both of *Church* and *Common-wealth*, which in their most religious and prudent *aymes* might extraordinarily tend to a most blessed, happie and deeply desired *accommodation* and *reconciliation* of differences and misunderstandings betwixt his *Majestie* and *them*, *protesting* and seriously *assuring* his *Majestie* that if he would vouchsafe to grant those their most humble and behoofefull *requests*, they would with all *alacrity* of *mind* and *celerity* of *endeavour* apply themselves so to regulate his Majesties *revenues*, and to settle such an *extraordinarie* and *constant increase* of it, as should be abundantly sufficient to support his *royall dignitie* in *majesticall honour* and *princely plentie*, beyond the proportion of any of his Subjects grants to any of his Majesties *predecessours*. But this so humble *submission*, these fair *propositions*, and this so loyall a *protestation* of *fidelity* and *integritie* toward his Majestie *conceived* and *brought forth* shortly after, a very *harsh* and *unpleasing replie* unto them, to *theirs* and *our* no small sorrow and continued, yea and aggravated *grief* and *discontent*.

A harsh message returned to the Parliament in replie to their 19. Propositions.

The summe of all these former passages considered together.

Now the *summe* of all these *premised particulars* so summarily mentioned together comes to *thus much*; that all these many weightie and various *promises* seriously considered, and *impartially* preponderated, cannot but most *copiously discover* and lay open to the eyes of all that are not *wilfully* and *obstinately blind* and too *extremly incredulous* (even against cleerest *sight*, *sense*, and most *resplendent demonstrations*) on the one side, the most *sturdie* and *untyred* (though, hitherto, blessed be the Lord, most *fruitlesse*) *projects*, *plots* and *crastie contrivements* of the *malignant partie*,

partie, under a ſpecious colour and pernicious pretence of advancing *regall authority, prerogative*, and the *Kings proſperitie*, and yet *all of theſe* (by them) moſt egregiouſly injured and abuſed to the ſlie *ſubverſion* of both *King* and *Kingdom*. Firſt (as a moſt eminent, worthie and pious *Member of the Houſe of Commons* lately related it moſt pithily and pertinently) by *weakning* and *invalidating* the *proceedings* and *power* of the *Parliament*, and making way for the *utter ſubverſion* of it. Secondly, for *this end*, by gathering *forces* together at *York*, under a pretence of a *guard* for his *Majeſties perſon*, but purpoſely to make *oppoſition* againſt the *Parliament*, and thereby alſo to ſupport *Delinquents*, to *ſlight* and *ſcorn* the *power* and *orders* of the *Parliament*, and to make them of no *eſteem* or *reputation*. Thirdly, to ſend out bitter *invectives*, and unjuſt *aſperſions*, in his *Majeſties name* as *Declarations* and *meſſages* from him, onely to *perplex the Parliament* with tedious *expenſe* of their *precious time* to anſwer them, and thereby alſo by *falſe colours* and *gloſſes* to make the people *diſaffect the Parliament*, yea (and if poſſibly) to ſtir them up to *deſtroy* it (and *all Parliaments* for ever) and with it, *themſelves*, their *wives* and *children*. Fourthly and laſtly, to draw the *Members of both Houſes* away from their *dutie* and *attendance* on them, and to go down to *York*, thereby to make the *Parliament*, as it were, *bleed to death*, and *moulder* to *nothing*, and thus to blemiſh the actions of *Both Houſes of Parliament*, as done by a *few* and *inconſiderable number*, and rather a *partie* than a *Parliament*, and perhaps to ſet-up an *Anti-parliament* at *York*. A deſperate and moſt dangerous practiſe, utterly to ruinate all. But *all in vain*, I truſt in the Lord, as *hitherto*, we have *happily* ſeen, in all their *deſignes*, for ever bleſſed be the Lord our God for it.

A clear deſcription of the ayms of the malignant partie.

1.

Mr *Denzell Holles*, in his moſt excellent Speech to the Lords. June 15. 1642.

2.

3

4.

But, *on the other ſide*, we may moſt apparently *perceive*, and clearly *behold* by all thoſe fore-mentioned particulars on the *Parliaments* part, the moſt admirable and even *onely-heaven-inſpired wiſdom, moderation, prudence, pitie, patience* and *indefatigable vigilancie* of our ever to be honoured, and everlaſting renowned *Peers* and *Commons in Parliament*, moſt *humbly* demeaning themſelves alwayes toward his Majeſtie, moſt *wiſely* and *courageouſly* againſt the *malignant partie*, moſt *religiouſly* and *faithfully* to *Church* and *State* in generall, and moſt *graciouſly*, *tenderly* and *affectionately*, as ſo many *fathers* of their *Countrey*

The loyall & laudable ayms and ends of the Parliament in all the forecited particulars.

to all ſingular *petitions* and *petitioners* deſiring their aid and aſſiſtance, in a *fair* and *fitting way* for the good of *Church* and *State*; which was moſt undeniably evident by the moſt ſweet *reciprocall reſultance* and *concurrent confluence* of *hearts* and *affections* of all in *City* and *Countrey*, over all the whole *three Kingdoms* of *England*, *Scotland*, and *Ireland*, that had any ſpark or glimpſe of *true grace*, yea of but meer *common-grace* and *goodneſſe*, to the infinite *praiſe* and *glorie* of the Lord our God, be it ſpoken, and to the *unexpreſſible joy* of our *ſouls*, even of the *ſouls* of all thoſe that cordially *love* and *deſire* to *live* to *ſee* the glorious and moſt happie *eſpouſals* and *never-again-to be-ſequeſtred-union* and *marriage* twixt *Peace* and *Truth*, the grand and gracious deſire of that good King *Hezekiah*, the *main*, if not *onely ayme* and *end* of this prudent *Parliament*; and which *ought to be* alſo of *every true godly Chriſtian* with them.

An irrefragable teſtimonie of the Parliaments integrity.

Almoſt bleſſed marriage twixt Peace & Truth.

2 Kin. 20 19.

Now, therefore, friendly Reader, I ſay *all* thoſe *fore-mentioned particulars* conglomerated into *one bodie* of ſerious *animadverſion*, thoſe *clouds of witneſſes* atteſting this truth, ſay, was not thy *wonder-working God*, the Lord *Jehovah* moſt admirably, moſt gloriouſly, even far beyond all *humane apprehenſion* or *expreſſion*, ſeen in the *Mount of mercies* for *Englands* mightie *Deliverance*? Tell me, good Reader, ſpeak thy conſcience freely, hath not *England* found, yea hath not this bleſſed *Parliament* found our God raiſing up *one Eliſha* or *other* to reveal, and *timely* to diſcover all the *wicked plots* and *deviſes* of the *malignant partie*, (even *now* and of *late*, and indeed *all-along*) againſt the happie *hope-breathing condition* of our greatly envied *Church* and *State*? So that we may ſay of *England*, (*now adayes*, eſpecially within this *yeer* and *a half*) as *Balaam*, once, ſaid of the children of *Iſrael*. *Surely, there is no enchantment againſt Jacob, neither is there any divination againſt Iſrael: for, according to this time, it ſhall be ſaid of Jacob and of Iſrael, What hath God wrought?* So, certainly, we have all ſeen it, and the *very adverſe* and *malignant partie* muſt needs confeſſe it. Surely, there is no *enchantment* againſt *England* and *Scotland*, nor is there any *divination* of the wicked that can proſper againſt the *Houſes of Parliament*, for, according to *theſe times* of our *wonderfull deliverances*, It ſhall be ſaid to ſucceeding *poſteritie* of *England* and of *Scotland*; O what hath our moſt gracious God freely wrought for us? Nay, let me ſpeak in particular to thoſe of the *malignant faction*, or let me rather

God in the Mount.

2 King. 6. 11, 12.

Num. 23. 23.

No enchantment againſt England; no divination againſt the Parliament.

rather *ſing* it out with moſt *emphaticall joy*, as *Moſes* did in his ſweet *ſong* of Gods *high praiſes*, and let them denie it if they can. *Their Rock is not as our Rock, even they our enemies themſelves being judges.* For, had their *rock*, or rather *Egyptian-reed* been able to have *over-powred* our *celeſtiall-Rock*, we had (undoubtedly) long ere this, been made moſt *wofull ſpectacles*, to them and theirs, of *ineffable ruine* and *implacable wrath*; whereas we are, now, moſt *hopefully happie ſpectators* of their moſt *black ſhame, ſorrow* and precipitating *confuſion*. *Even ſo, Amen, Lord Jeſus haſten it for thine elects ſake.*

Deut. 32.31.

We have a Rock to reſt on, our adverſaries have but an Egyptian Reed to relie on.

Now then theſe things being thus, how can we but with holy *David*, break out into over-flowing *cordiall-gratitude*, and ſay with his *heart* and *tongue*. *What ſhall we render to the Lord for all his bleſſed benefits toward us? We will take the cup of ſalvation and call on the Name of the Lord. We will pay our vows (of univerſall true obedience) unto the Lord, in the preſence of all the people.* Yea, I ſay, how can we forbear to *break forth* into praiſe? King *Davids* excitation and ſtimulation of our *hearts* to infinitely obliged *thankfulneſſe*, but with ſincere *rouzed-up ſouls* to ſing. *Bleſſe the Lord, O my ſoul, and all that is within me bleſſe his holy Name. Bleſſe the Lord, O my ſoul, and forget not all (or any of) his precious benefits. Who hath forgiven all thine iniquities, and healed all thy great and grievous diſeaſes: Who hath redeemed thy life from deſtruction, and hath crowned thee with loving kindneſſe and tender mercies.*

Pſal. 103. 2, 3, 4.

In ſumme, therefore, to *wind-up all* briefly, let me beſeech thee, good Chriſtian Reader, to make this *four-fold* holy *uſe* and *obſervation* of *all* theſe *premiſes*, theſe remarkable and unparalleld *parliamentarie-mercies* to *England*, to unworthie, *ſinfull England*. Firſt, to *admire* and *adore* the infinite and free *mercie* of our good God, who hath done all theſe *great things* for thee, even for his own Name ſake, becauſe this ſo glorious a *wonder-working* attribute of *free-grace* and *mercie* pleaſeth him *beſt of all*. *Know O England, that it was not for thine own ſake, that God hath done all theſe things for thee, but for his holy Names ſake, which (alas) thou hadſt moſt extremly profaned. But thy God was willing to ſanctifie his own great Name, which thou, I ſay, hadſt profaned, and becauſe he would make the wicked and ungodly among thee to know that God is the Lord, and that he will be ſanctified in you, be-*

The ſumme of all.
A fourfold Vſe or Obſervation.

1.
Obſervation. To admire & adore Gods free grace and mercie.
Ezek. 36.22, 23.

Isa. 26. 11, 12. *fore their eyes, and that they may see that the Lords hand is lifted up against them though they will not see, yet they shall see and be ashamed of their envie at Gods people, when the fire of Gods wrath devoures his enemies, and when they shall perceive that the Lord onely hath ordained peace for his people, And hath wrought al his works in us and for us.* Let us not therfore (my dear Christian *English* brethren and friends) *so much look* on our *sins* as to *dead* our *hearts*, or to *damp* our *faith*, by saying one to another; O, but our sins are greater than *other Nations*, and therefore, surely, the Lord will not (*yet*) save and deliver us, till we are *fitted* for *mercie*. Alas, alas, if God should not be mercifull to us till we are *fit* for mercie, certainly, he must *never* be *mercifull* to us. But, here we see, and *Moses* confirms it farther to us, that *oftentimes*) God shews not *mercie* to a people because they are *greater* in *number*, or *better* in *condition*, or *fitter* for his mercie than *another people*, but because the Lord *freely loved us* above or before *all others* our *neighbour Nations* round about us, and that he might keep his *Word* and *promise* made of *old*, to *save* his *people* when they called on him in the *day* of their *trouble*, that so they might *glorifie him*. And most undoubtedly for *this very end* the Lord hath poured on his people of *England* (within these two or three yeers) an extraordinarie *spirit* of *grace* and *prayer* or *supplication*, in these dayes of their *distresse* and great *calamitie*; yea and notably manifested by *all* these *fore-mentioned returns* of *prayer*, even far *beyond* their *hopes* and *desires*, that he is a God *hearing prayers*, and so hath *encouraged* his *people* (notwithstanding their *sins*) to come unto him, and hath *clearly* let them see that tis *not in vain* to *call* on our God, and to *wait* till he have mercie. Hence, therefore, I say, let us learn to *admire* and *adore* the bounteous and *open-hand* and *enlarged bowels* of *love* and *compassion* of our good God and *indulgent Father*, who hath done all these *so great* and *so good things* for us, even of his own *meer mercie* and *free favour*, and because *mercie* pleaseth him. Since, then, it is most true and *unquestionable*, that God hath not *so dealt* with *every Nation*, nay I may justly say, not with *any Nation*, as he hath with *us* of *England*: O let us all seriously endeavour to *out-strip* every Nation round about us in *Thankfulnesse* and *Obedience*, which is the second *Observation* I desire to make of these remarkable *parliamentarie mercies* to us. *Thankfulnes*, I say,

How to look on our sins.

Mark this wel. Deut. 7, 6, 7, 8.

Psal. 50, 15.

Gods way of saving a people by free mercy.

Psal. 147. 20.

2. *Observation.*

Thankfulnesse and obedience.

first

first to our good and gracious God, who hath been the onely *author* and *fountain* of all these *full* and *fairly over-flowing* mercies to us. Who hath thus *blessed* where the enemie hath *cursed*. Who hath, thus, made the *plots* and *devises* of our *adversaries*, the *main mean:* of their own *shame* and *smart*, of their own certain *ruin* and *destruction*. Yea who hath thus *firmly* and *faithfully* performed all his *good word* and *will* unto us *hitherto*, and therefore with holy *David* to cry out and say, *Not unto us, Lord, not unto us, but unto thy Name give all the glory, for thy mercie and for thy truths sake*. Yea to raise and *rouze-up* our souls to the *highest pitch* and *pitch* of holy *extasies* of praise and thanksgiving to our God, and to break-out as the same holy *David* did. *My heart is fixed, O God, my heart is fixed, I will sing and give praise, even with my glorie. Awake psalterie and harp (yea, awake soul and heart) I my self will awake right early, yea and right earnestly. I will praise thee, O Lord, among the people, and I will sing praises unto thee among the Nations. For, thy mercies are great above the heavens, and thy glorie above all the earth. Set up thy self (therefore) O our God, more and more, above the heavens, and thy glory above all the earth.* And let not this our *thankfulnesse* be meerly a work of *lip-labour*; but let it also (yea especially) produce an *effectuall work* of *life-labour*, of true *obedience*, which, indeed, is better than *sacrifice*. *Obedience*, I say, to *all* Gods commandments, *universall-submission* to the *whole* will of God. Which is mainly seen in *breaking-off* from out *sins* (those great *blocks*) that stand in the *way*, and hinder Gods good things from us; accursed *sin*, I say, which *locks up* all the gates of Gods *goodnesse* and *sweetnesse* from us) by true and *cordiall repentance*, by hating and forsaking our *closest* and *slylest* insinuating *darling sins* our *beloved Dalilahs*, which is the *onely-golden-key* to open the *doores*, to lift-up the *flood-gates* of all Gods rich *treasury* of grace and *over-flowing favours* and mercies to us.

1. To God.

Psal. 115:1.

Psal. 108. 1, 2, 3, 4, 5.

Thankfulnesse must produce universall obedience.

True repentance is the golden-key to open the doors of Gods treasurie.

But, here, I may demand (and not impertinently I hope) May we not also *give thanks* and due *commendations* to our noble and renowned *Worthies* in *Parliament*, who have so cheerfully and so indefatigably spent *themselves* and their *precious time* for us and the Kingdoms good?

Objection.

Yes undoubtedly, and that *most duely*; but in the *first* and *most*, and *best* place, to the *Lord* our *God*, who is the *author* and *fountain*

Answer.

tain of all our mercies, and unto them in the *next place*, as the *channels* or *conduit-pipes* by and through whom God is pleased to convey *these comforts* to us. And, as a grave, godly and learned *Divine* of our *Citie* fitly observed; It is not onely *decent* and *comely* to give them *thanks*, even as we would, if a *Lord* or great *friend* should send us some extraordinarie *gift* by his *servant*; we would first give *condign thanks* to the *Lord* or *friend* that sends it, and also gratifie the *servant* or *messenger* by whom twas sent, with some reall expression both of our *high esteem* of the *donor*, and also of our gratefull hearts to the *messenger* for his pains in bringing it to us: So, without all question it is not *onely decent* (as I said before) but *due* and *equall* that we should (at least) return most *heartie thanks* to these honourable and happie *Messengers* of our great Lord and gracious God, who hath, *by them*, conferred upon us *such* and *so many* indelible *monuments* of *mercies* and admirable *Deliverances*; especially when we consider, I say, with what *invincible patience* and *pains*, what admired *wisdom* and *untyred sweetnesse* of *spirit*, both *Lords* and *Commons*, have for *us* and our *good* neglected their own *lives* and *livelyhood*, their own private and personall *affairs* and just *delights*, (otherwise) befitting such *persons* and *personages* even beyond the slender and lanck *expression* of my poore *pen*, yea of the most eminent *parallel* of any *by-past times*. And therefore worthie, yea most worthie that we should *praise* and *prize* them, and *pray* for them too, that our God would *repay* into the *bosomes* of them and their *posterity* all the *sweetnesse* of their *love* and *loyaltie* to *God* their *King* and *Countrey*, which we all have *found* and *felt* to our unspeakable *joy* and *comfort*.

2. To our renowned Parliament-Worthies. Mr *Calamie* in his Fast Sermon, *p.* 13. A suitable simile.

Why we ought to be most obligedly thankfull to this blessed Parliament.

Which being *so*, as most certain *so* it is. Ah foule *shame* for *such* as most injuriously endeavour to *traduce* and *blemish* (as much as in their *foule mouthes* and *false hearts* is) the most honourable *name* and unspotted *reputation* of *so* renowned prudent *Peers* and pious *Patriots*, whose *equals* (for pietie, prudence, patience and indefatigable pains for Church and State) this *Kingdom* and *Nation*, never, since it had a *being* beheld. Yet *some*, I say, have not *blushed* nor been *asham'd* to manifest such *foule effects* of *black* and *ignominious ingratitude* (and therein most *palpable impietie*) as cannot chuse but be most exceeding *irksome* and *odious* both to *God* and *man*. *Some*, saying they see *little* or *nothing*

The Parliaments most just Panegyrick, or due praise.

Envie and ingratitude against this present Parliaments proceedings.

nothing done (as yet) *others* convinc'd in their *consciences* of *what* is already done, yet extremly *extenuate* and *under-value* the same, saying, what have they done in *so long time*, what is *yet* reformed by them that was amisse *before*? Nay are not *things* (say *some* spurious *imps of Envie*) worse than they were before (for *so* they count the *works* of *reformation* alreadie wrought, and farther *endeavours* of *pure ordinances* in Religion, *right rules* of *justice* which indeed is the *main thing* that vexeth them, and which, they *extremly fear* lest it *cut them short* of the former *libertie* of their base *lusts*) This, I say, and much more dares *black-mouth'd malignitie* belch out against *these* our *never-sufficiently* to be *praised* and *prized Heroes*, notwithstanding all those most *admirable* and *amiable white-clouds* of *witnesses* of their mightie and blessed *pains* and *pietie*, as have been by me abundantly made known in all those *fore-mentioned parliamentarie-mercies*, wherein, as, I have *fully* and *fairly* (I think) told my Readers what they *have done*: So, I could yet farther tell them *what more* they *would have done*, had not the most notorious *envie* and *malice* of impious and irreligious *opposers* the *malignant Elymasses* of our times, and *enemies* of all righteousnesse and true goodnesse mightily *molested* and perniciously *opposed* their pious *purposes* and religious *resolutions* therein. As namely, a *full removeall* of the *inordinate power*, *vexation* and *usurpation* of *Bishops*, the *reformation* of the *pride* and *idlenesse* of many others of the *Clergie*, the *easing* of the peoples *consciences* from *unnecessarie ceremonies* in Gods worship, the *censuring* and *removing* of unworthie and unprofitable *Ministers*, and contratiwise, the *maintaining* and *setting-up* of *godly* and *diligent Preachers* through the whole Kingdom; together with *many other things* of *great importance* for the singular good of the *Kingdom*, which long have been in *proposition* and *agitation* in *Parliament* (which the Reader may see most particularly set forth by our * *Parliamentarie-Worthies* themselves) but, which have been extremly and necessitously *retarded* and *hindred* by *plots* and *projects* of the *malignant partie*; but, which God (I trust) will in *his own* good time *ripen* and *bring to maturity* of a *through reformation*, to the *praise* of his *grace* and *wonder-working glorie*.

The true cause of Parliament calumniations and slanders.

Act. 13. 10.

What the Parliament intends yet farther to do.

* The first and famous Remonstrance of the State of the Kingdom; set forth, Decemb. 15. 1641.

The third serious *consideration* and *observation* of all these *rich* and *rare Parliamentarie-mercies*, incomparable *mercies* and gracious *deliverances* of our *land* and *Nation*, so deeply designed

3. *Observation.*

to *destruction*, but so admirably pluckt (as a *brand*) out of the *fire* of *confusion*, should, most justly, make us *more faithfull* and *lesse fearfull*. The Prophet *David* made it a *ground* of *comfort* and *encouragement* to him, to consider *what God had done for his Church and children in former times*. *We have heard* (*saies he*) *with our eares, O God, and our fathers have told us what works thou didst in their dayes, and in the times of old*. But what a *ground* of *comfort* and *heart-stablishing encouragement* may it be to us, who have not onely *heard* our fathers *tell us* of Gods former *wonders*, but have *visibly seen* with our *own eyes*, and found by *our own* present *experience*, *how our God hath with his mightie hand and stretched-out arm supplanted our enemies, and blessedly begun to plant us*. *How the Lords right hand and mightie arm, and the light of his countenance* (*because he had a favour to us*) *hath put us into much present possession of our hearts desires, and gloriously commanded great deliverances for us*. It was also (and that most justly) a *strong strengthening supportation* to *loyall-hearted* and *royally-affectionated* King *David*, to assure himself of an undoubted *conquest* over that seeming unconquerable uncircumcised *Philistine*, great *Goliah*, namely, the sweet *heart-fortifying experience* he had had of Gods *assisting power* and *preservation* against the *paw* of the *Lion*, and the *paw* of the *Bear*. And shall not these our *so many* and *so marvellous* great *deliverances* and *so sweetly* and *so freshly-tasting-mercies* cause us to be confident, that our God will deliver us also from the great *Goliah-like* and *Philistine* fears of future most *dangerous designes* by our most private and pernicious plotting *enemies*? O foule *shame* if they should not! Certainly (Christian Reader) *experimentall faith* must needs be an *unmoveable*, an *impregnable rock*, not to be *dasht* out of *countenance*, or *driven* from its *so fast hold* by *base* and *slavish fears*, but to be the more setled and confirmed in faith. O (saies *couragious* and *noble Nehemiah*) shall *such a man* as I am flie for *fear* of any *enemies*? So may I say *to thee* (good Reader) and to all my Christian *brethren* of *England*, shall men of *so many mercies, so many rare pledges* of farther purposed *deliverances*, all readie put into our hands, *faint* and be *afraid*? Shall we *damp* and *dead* our *hearts* with base servile *fear*, and slavish *doubts* of *infidelity*, and, thereby, extremly *discountenance* our glorious *cause*, and mightily *encourage* our insulting *enemies*, who would gladly *triumph* in our *pusillanimous terrours* and *effeminate faintings*? Our God forbid. Let us call to remembrance, and lay it *sadly* and *seriously to our hearts* (for tis a most certain and undeniable truth)

To make us more faithfull and lesse fearfull.

King *Davids* encouragement. Psal. 44. 1.

Ver. 2, 3, 4.

Davids experimental faith.

1 Sam. 17. 37.

Nehem. 6. 11.

Sweet encouragements to relie on God.

that *nothing* did ſo *cut ſhort* the children of *Iſrael* from entring into *Canaan*, fruitfull *Canaan*, the *deſire* of their *ſouls* (becauſe the promiſed *land* of *peace* and *plentie*) as *godleſſe infidelity* ſtill *queſtioning* and as it were *catechiſing* Gods *power* and *faithfulnes*. O, ſo, let us take great heed that *infidelitie* and *falſe-fears cut us not ſhort* of our *hopes* of a pure *reformation* (the *deſire* of our *ſouls*) and of a *perfect deliverance* from *enſuing dangers*, the promiſed *heart-cheering happineſſe* of *us* and our *poſterity*. But here I deſire I may not be miſtaken; I have not *ſo* preſt *this dutie* of faithfull *repoſe* in God, out of former happie *experiments*, as to caſt any of Gods children into a *lethargie* of ſupine *ſecuritie*, or improvident *careleſneſſe*. No, God forbid this alſo. For, I *hereby* forbid not all *fear*, but do deſire we may *ſtill* and *ever* retain that *godly fear* which may graciouſly keep our hearts in ſuch an humble *poſture* and *diſpoſition* as may preſerve us from *carnall ſecuritie*, as may make us *fear the Lord*, tremble at his *judgements*, and *not dare* to *ſin* againſt him; fear *thus* (ſtill) on Gods name, and ſpare not, for, doubtleſſe, *bleſſed* is the *man* that (*thus*) fears *always*. But, I, hereby, deſire onely to *beat down* and *keep-under* that *ſlaviſh fear* and *cowardly fainting* of *ſpirit*, which I obſerve to be too frequent in Gods *deareſt children*, to the *diſhonour* of our gracious and bountifull God, and the wonderfull *weakning* and *wounding* of *ſo glorious a cauſe* as we are intereſſed in, (and bleſſed be our God that ever we had a part in it) eſpecially having *God* on *our ſide*, and his *ſure word* of *promiſe* to ſupport us to *back* and *bear us up* in our *ſtrideſt ſtraits*. Wherefore, my Brethren, let us *ſeriouſly* and *ſincerely* often *check* and *controul* ſuch *unſound* and *unwarrantable fears*, with that fair and *favourable reproof* from the Lord himſelf of *ſuch* falſe and faithleſſe *fears* in his children. *Hearken unto me, ye that know righteouſneſſe, the people in whoſe heart is my Law. Fear ye not the reproaches of men, neither be ye afraid of their revilings. For, the moth ſhall eat them up like a garment, and the worm ſhall eat them like wooll; but my righteouſneſſe ſhall be for ever, and my ſalvation from generation to generation.* And that eſpecially in the 12 and 13 verſes of the ſame chapter. *I, even I am he that comforteth you, Who art thou that thou ſhouldſt be afraid of a man that ſhall die, and of the ſon of man which ſhall be made as graſſe; and forgetteſt the Lord thy maker, that hath ſtretched forth the heavens, and laid the foundation of the earth? and haſt feared continually every day, becauſe of the furie of the oppreſſour, as if he were readie to deſtroy, and where is the furie of the*

Infidelitie a moſt dangerous means to deprive us of our happie hopes.

Adviſe not to be ſecure or careleſſe alſo.

What fear is requiſite in times of danger.

A great failing in Gods people.

Iſa. 51.7.

A precious preſervative againſt falſe fears in Gods children.

oppressour? Certainly, good Reader, here's a most *exact description* of the *condition* of *very many* of Gods children, even *at this very day*; O what fear of the *force* or *fraud* is there of *men*, yea of *wicked men*, who shall undoubtedly *perish* together with their most *desperate designes* and *profoundest policie*? What startling is there at a *base* weak *project* of theirs, though our *eyes* have seen them *vanish* like a *vapour* and come to *nought*? What *frights* and *fears* are in the *hearts* of Gods people, even *every day* (as the Lord saies) because of their seeming *furie*, but certain *frenzie* and *madnesse*; which yet, our God hath *crusht* and *confounded* in its highest *ruff* and deepest danger-threatning *bluster*. For *shame*, therefore, for *shame*, let us labour against such *groundlesse*, such *causelesse fears*, and put on *godly resolution* and *invincible courage*, since the Lord is our God, and *is good*, and *does good*, and who hath done *all this* great *good* for us; Which brings us to my *fourth* and *last Observation* on these *fore-mentioned parliamentarie mercies*, namely, That *the Lord onely* is our *salvation*, and hath *engaged himself* and his own great *Name* to deliver us, by his faithfull *word* and *promise*, and that therefore we should patiently, wisely, and zealously *depend* on him for *deliverance*. Since, I say, the *Lord onely* is our *strength*, and not the failing *arm* of *flesh* which we know is an *accursed prop*, and will deceive like the broken *reeds* of *Egypt*; let us therefore often remember that of good King *Jehosaphat*, which indeed, I desire may be a *constant* and *cordiall memento* to us all to *stablish* and *strengthen* our *hearts* piously and patiently to *wait* on the Lord, namely, *Hear me* (saies that *good King*) *O Judah, and ye inhabitants of Jerusalem, beleeve the Lord your God, so shall ye be established, beleeve his Prophets* (*and promises*) *so shall ye prosper*. Even so I say to thee, O *England*, and ye noble and renowned inhabitants of *London*, famous over the *whole Christian world* for the *glory* of God among you, beleeve the *many* and most *sweet* and *precious-promises* which God in Christ hath made unto you, so shall ye certainly *prevail* and *prosper*; lay hold on the *promises*, yea, *rest* and *rest* your selves, and even *live* upon the *promises*, so shall it undoubtedly *go well* with thee. Now, we have a *sure word of promise*, that *Babylon* shall fall, yea saies the Lord, by the Prophet (in respect of the *certainty* of it) *Babylon is fallen, is fallen*, (with an *ingemination*, which implies matter of moment) *and all the graven images of her gods, the Lord hath broken to the ground*. Yea saies the Prophet *Jeremie*, *Babylon is suddenly*

4. *Observation*. God onely is our salvation, therefore to wait on him for deliverance Psal. 3.8. Isa. 36.6.

2 Chron. 22. 20.

Isa. 21.9.

Ier. 51.8.

deuly fallen and deſtroyed. Now then, I ſay, good Reader, having ſuch a *ſure word of promiſe* (even from the *fountain* of *Truth*, yea *Truth it ſelf*) let us with Chriſtian courage, by *faith* lay faſt hold on *it* and infallibly beleeve *it*, for *Truth* hath ſpoken it; and certainly *heaven* and *earth* ſhall ſooner *periſh* than *one jot* or *tittle* of his *precious word* and *promiſe* ſhall not be *performed*. Haſt thou, I ſay, (as a reverend and learned *Divine*, once ſweetly delivered) a *ſure word of promiſe*, abide cloſe by it, for, certainly, whatſoever the *work of Gods providence* may be (which ofttimes, I confeſſe, ſeems, even *point-blank* to *croſſe* and *contradict* our *hopes*, mainly for *triall* of our *faith* and *patience*) yet, *ſtick-faſt* to the *word of promiſe*, *reſt* and *relye* on it, *wait* with the *patience of the Saints* for the *performing* of it: For, as the Lord ſaid to the *Prophet*, *Write the viſion, and make it plain upon tables that he may run that readeth it. For, the viſion is yet for an appointed time, but at the end it ſhall ſpeak and not lie, though it tarrie, wait for it, becauſe it will ſurely come, and it will not tarry.* See here, good Reader, what *ſound* and *ſolid grounds* of *Chriſtian courage*, *comfort* and *confidence* is here? Who then would be afraid? Who would not *ſtrongly* and *immoveably relie* on the Lord his *ſo mightie*, ſo *ſure foundation*? See, I ſay, what an abundant *Cornucopia* of ſweet *refection* is here for the moſt *drooping heart* that may be, who then would *Tantalize* in the midſt of *ſuch* & ſo *fair heart-upholding ſtore*? Alas, alas, good Reader, if, under ſuch *props* and *ſupportations* our *hearts* ſhould *flag*, and *faint*, and *ſink*, by *fear* and *infidelity* (which indeed is the *bitter root* of *ſlaviſh fear*) might not the Lord too juſtly upbraid us, as, *once*, he did the murmuring children of *Iſrael*, the ſinfull and rebellious *Iſraelites*? *Since the Lord onely is our faſt and firmly-rooted Rock, and his works are perfect, and all his wayes judgement, a God of truth, and without iniquitie, moſt juſt and right. If we thus corrupt our ſelves* (*with ſinfull infidelity*) *our ſpot is not then the ſpot of his children, but we being thus a perverſe and crooked generation, may not the Lord, then, I ſay, moſt juſtly upbraid us*, and ſay, *Do ye thus requite the Lord, O fooliſh people and unwiſe? Is not God your Father that hath bought you and eſtabliſht you? O remember the dayes of old* (*of thy old ſlaverie and bondage of Romiſh-Egypt, the black and palpable fogs of Popiſh idolatrie and ſuperſtition*) *conſider the yeers of many paſt generations, ask your fathers and they can ſhew you, your elders and they can tell you.* And certainly, as good *Ezra* ſaid in ſuch a like caſe: If after theſe great *mercies* and *deliverances* which God

Mr *Cawdl* Paſtour of Lincolnes-Inne.

Haba. 2, 2, 3.

Infidelitie is the root of ſlaviſh fear.

Deut. 32. 4, 5, 6

hath *wrought for us*, and wherwith he hath ſo graciouſly *crowned us*, we ſhould yet again *break our covenant* with God, we ſhould *violate* his righteous *commandments*, turn his ſo *ſweet* and *precious grace* into *wantonneſſe*, and make this his *patience* and *goodneſſe* to us a *ground* of our *licentiouſneſſe*, and looſſe living, would not the Lord (and that moſt juſtly) be *angrie* with us, untill he had *utterly conſumed* us? Yes certainly he would. For, though tis moſt true that the Lord hath *proclaimed* himſelf to the *whole world*, and all *generations* have found him to be, *The Lord, the Lord, mercifull and gracious, long-ſuffering, and abundant in goodneſſe and truth, keeping mercie for thouſands, forgiving iniquitie, tranſgreſſion and ſin: yet it is as true, that he will by no meanes clear the guiltie, but will viſit the iniquitie of fathers upon the children, and upon the childrens children unto the third and fourth generation.* Wherefore, I ſay, let our *onely fear* be to *offend* this God. as *loving* and *obedient children*; to *diſobey* ſo *loving* ſo *gracious* and *indulgent* a *Father* of *mercies*, and God of *ſo many comforts* and *conſolations*; yea to *provoke* ſo *patient* a God, ſo *loath* to *ſtrike* when *ſtirred*, yea *conſtrained* thereunto by our *unſufferable ſins*; ſo *ready* to *help* and *heal* what *ſin* hath wounded. Let us, then, be ſeriouſly adviſed, ſince ſuch *free favour* is ſhown unto us, *to behold the majeſtie of the Lord, and to learn righteouſneſſe, and not to do unjuſtly in the land of uprightneſſe*; leſt whiles we will not learn *righteouſneſſe* by the *hiſtorical miſeries* of *others* (I mean *Germanie* and *Ireland*) God make *us* a *hiſtorie* of *woe* and *wretchedneſſe* to *others* round about us. Yea, I ſay, let us contrariwiſe be *conſtrained* cordially to *love* ſuch a God of *love* who ſo *delights* to *load us* with his *love* in ſuch *unparralleld* & *unpattern'd* meaſure as *never* any Nation could produce *the like preſidents*. But let this our love be *free* and *filiall*, not *mercenarie*, and ſo (as reverend Mr *Calamie* before mentioned in his ſaid *Faſt-Sermon*) *meretricious love*, onely, or elſe *mainly* for love of *reward* or *fear* of *puniſhment*, but let it be *pure* and *ſincere*, and out of an *honeſt heart* and *good conſcience*, as unto the Lord, the *onely ſearcher* of the *heart* and *reins*, and who is onely pleaſed with *ſinceritie* and *integritie* of *heart*, *truth* in the *inner-parts*. And, now, to *wind-up all* and to *conclude*, let *holy love*, I ſay, and *perfect obedience* be the *precious retribution* of all theſe *rare* and *ſingular mercies* of our bountifull God unto us; unto us, I ſay, a Nation *ſo ill-deſerving* ſuch an *ocean* of *overflowing favours*, a Nation ſo *well-deſerving* an *unpattern'd deluge*

of

Ezra 9. 13, 14.

Exod. 34. 5, 6, 7

Iſa. 26. 10.

Mr *Calamie* in his Sermon on the Faſt.

of *direſt deſtruction*; a Nation *ſo freely*, ſo *extraordinarily* beloved, a Nation *ſo meretoriouſly* deſerving to be *extremly hated*; a Nation, I ſay, ſo *fill'd* and *fraught* and *beautifide* with *bleſſings*, and yet a Nation and people *ſo defiled* and *ſtained* with *ſins* and *tranſgreſſions* of *deepeſt dies*. In *ſad* and moſt *ſerious conſideration* whereof, I deſire that what that good Prophet *Samuel* preſt on the people of *Iſrael* might take deep *impreſſion* on mine own and all my *conſcionable* and *Chriſtian Readers* hearts, *Though (O England) thou be a ſinfull Nation, yet fear not, turn not aſide from following the Lord, but ſerve him (now) with all your heart. And turn not aſide* (with *diſloyall apoſtacie* to baſe and bloodie and blaſphemous *Rome*, or any of her *Romiſh innovations* and *Nation-confounding* high *provocations*) *for then ſhould ye go after vain things which cannot profit or deliver you in the day of your diſtreſſe, for they are vain. But cleave and adhere faſt to the Lord (and to his pure and holy worſhip) for the Lord will not forſake his people, for his own great Names ſake, becauſe it hath pleaſed the Lord to make us his people above all Nations round about. And as for me* your poore and unworthie brother (that I may uſe the ſaid holy Prophets own words) *God forbid, that I ſhould ſin againſt the Lord, in ceaſing to pray continually for my land and nation. But I deſire* (by this Prophets bleſſed direction) *to admoniſh and ſhew you the good and right way*, to conſerve and increaſe all *theſe many* and moſt *rich mercies* and *deliverances* to you and your *ſpringing poſterity*. *Onely fear the Lord, and ſerve him in truth, with all your heart; for, conſider how great things he hath done for you.* And now for a *full* and *finall cloſe* and *concluſion* of all, give me leave (good Reader) to uſe my moſt dear and even bleſſed *Saviours* holy and wholeſome *exhortation* to that *diſpoſſeſſed man* in the Goſpel, on whom he had wrought that great miracle. *Go home to thy friends (ſaith our Saviour) and tell them how great things the Lord hath done for thee, and hath had compaſſion on thee.* So, I to *my ſelf* and *all* my godly *Readers*, Let us *go home* to our *own hearts*, to our *own houſes*, yea and to *Gods houſe* too, and tell *our own ſouls*, our *wives*, *children* and *friends*, yea and teach our *children* to tell their *poſterity* after us, *how great* and *how good things* the Lord our God hath done for us, for *England*, *Scotland* and *Ireland*, three *moſt ſinfull Nations*; and how he hath had *compaſſion* on us, *meerly* for his own *free mercies ſake*, and becauſe *mercie* beſt pleaſed him. And, *then*, and *therewithall*, let us *again* and *again* ruminate and recogitate, yea

2 Sam. 12. 20, 21, 22, 23, 24.

O England take heed of Romiſh idolatrie and ſuperſtitious innovations.

Mark 5. 19.

Go tell what great things God hath done for thee.

yea *practise* and *perform* that *pregnant precept* of our great Lord and Master Christ Jesus to that *poore* and *infirm man*, who had for many yeers together been a poore *lame creeple* (just our case in the spirituall sense) and whom our Saviour had *wonderfully cured*. *Behold thou art made whole, sin no more* (*saies our Saviour*) *lest a worse thing come unto thee*: So let us *all* say to our own *souls* in *particular*, and to our *land* and *Nation* in *generall*, behold we are all (hitherto) strangely *saved* and *delivered* out of the hands of our *malicious* and *malignant enemies*; O let us take heed and labour (by the help of Gods *Spirit*) that we *sin no more* (especially that *realm ruinating sin* of *back-sliding* to *Romish idolatrie* and *Popish superstition*) lest a worse thing come unto us. For, certainly, as a *wise husband* will discreetly bear with *many failings*, yea and *main faults* and *infirmities* too in his *wife* whom he *loves*; but if she *once* defile his *marriage-bed* by *adulterie*, O he can by *no means* endure that *indignity* and *disgrace*: So undoubtedly it is with the Lord our God, who hath *married his Church* and *children* to himself, who will (as we all have *deep* & *daily experience*, and as was most remarkably evident in King *David*) bear with *many grosse* and *foul faults*, and *failings* in them, but if *once* they defile his *marriage-bed* (as I may so call it) *violate* their *faith* (not that I think or beleeve *tis* * *possible* for his truly *elected-ones* and *effectually-called-ones* to fall away *totally* or *finally* from *true faith*, or *soul-saving grace*) and *pure profession* or *religion*, by committing *idolatrie* (*spirituall adulterie*) and foolish and faithlesse *superstition*, he will by *no means* put-up or endure this *heinous*, yea this *hideous* and most *hatefull sin*, this infallibly *punishment-provoking sin*, especially, I say, if it be *stubbornly* and *stiffely* persisted in, but (as was notably manifested in King *Solomon*) will undoubtedly be avenged on us for this *insufferable disloyaltie*, and the *fire* of his *conjugall jealousie* will most infallibly break-out upon us to our *utter destruction* without *remedie*. From which so high and dangerous an *indignitie* to our good God, the Lord for Christs sake, by the *irresistible power* of his *good Spirit*, preserve and uphold *England*, *Scotland* and *Ireland*, and *all* that have by Gods *gracious power* and *good providence*, shaken-off and broken in pieces that *heavy*, yea that *hellish yoke* of *Romes Anti-Christian tyrannie*. Amen and Amen.

Ioh. 5. 14.

Sin no more, lest a worse thing come unto thee.

The sin of Romish idolatrie a most dangerous sin. A fit simile.

* Luk. 22. 32.

All glorie be to God alone.

FINIS.

This Vol. contains two parts of Vicars's
Parl. Chronicle, the first ends p. 87. of
which part is a 2d. Edition — to the first Edit.
1642 after the Words "Grief and discontent" p. 85.
the Author added 13 pp. of Comments and Observ.
on the Chronicle, but not a word of the fact is
introduced.